THE
DIVINE
LIFE
SOCIETY
HANDBOOK
OF
INFORMATION

THE DIVINE LIFE SOCIETY
HANDBOOK OF INFORMATION

ॐ

Sri Chattrasall Singh Ji

May God bless you.

May Gita guide you.

ॐ Prem

ॐ

8.1.69

THE DIVINE LIFE SOCIETY

HANDBOOK OF INFORMATION

Published By

THE DIVINE LIFE SOCIETY
P.O. Sivanandanagar,
Dt. Tehri-Garhwal, U.P., Himalayas, India

1967

PREFACE

The present *Handbook* purports to furnish a concise information on the Nature and Activities of the Institution: *The Divine Life Society*. This guide-book is being released on request from devotees, well-wishers and admirers of the Society all over the world for a suitable *Introduction to the Institution* which might help one in acquiring an adequate knowledge of its structure, work and aims and objects. We have a hope that in this endeavour to provide the public with a Handbook concerning the Society, we have also drawn its attention to the essential fact of the spiritual constitution of the Universe.

—THE PUBLISHERS.

CONTENTS

Page

APPENDICES

I

II

Founder:— **SWAMI SIVANANDA**

President :—**SWAMI CHIDANANDA**

THE DIVINE LIFE SOCIETY

HANDBOOK OF INFORMATION

श्रीगुरुस्तोत्रम्

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ।।

चैतन्यं शाश्वतं शान्तं व्योमातीतं निरंजनम् ।
नादबिन्दुकलातीतं तस्मै श्रीगुरवे नमः ।।

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः ।।

ध्यानमूलं गुरोर्मूर्तिः पूजामूलं गुरोः पदम् ।
मंत्रमूलं गुरोर्वाक्यं मोक्षमूलं गुरोः कृपा ।।

SWAMI SIVANANDA

The Founder

BIRTH AND BOYHOOD

On Thursday, the 8th of September, 1887, in the early hours of the morning, when the star Bharani was in the ascendant, was born a boy-child in the village of Pattamadai on the banks of the river Tamraparni in South India. Sri P.S. Vengu Iyer, a Tahsildar and a great Siva Bhakta, and Srimati Parvati Ammal, an equally great God-fearing lady, were the fortunate parents of this child. The happy couple christened this last and third son of theirs, Kuppuswamy.

Boy Kuppuswamy was intelligent and mischievous. In his boyhood itself he showed signs of *Tyaga* and love for fellow-beings. He used to pity the poor, feed the hungry at the door, and make his father throw a pie into the hands of the pauper passing by. He often got cakes and sweetmeats from his mother and distributed them liberally to his younger companions, dogs, cats, crows, and sparrows, himself not eating a bit. He used to bring flowers and *bael* leaves for his father's Siva Puja.

At the Rajah's High School, Ettayapuram, where he studied, Kuppuswamy always topped the class and won prizes every year. He had a sweet voice and wonderful memory. After the completion of the Ma-

triculation examination, he studied at the S.P.G. College, Tiruchirapalli. In the college he used to take part in debates and dramas. He played the part of Helena, beautifully, when Shakespeare's "Midsummer Night's Dream" was staged in 1905.

After the completion of the First Arts Examination, Kuppuswamy went to the Medical School at Tanjore to study medicine. He used to be tremendously industrious and never went home during the holidays. He would spend the entire period in the hospital. He had free admission into the operation theatre. Kuppuswamy was first in all subjects. He possessed more knowledge than doctors with covetable degrees, and in the first year itself he could answer the papers which the final year student could not.

Kuppuswamy completed the course and earned the title of M.B., C.M. He practised at Tiruchi. While practising, he started a medical journal called "The Ambrosia". He got one hundred rupees from his mother for the initial expenses of running the journal. Later, when his mother wanted a hundred and fifty rupees for celebrating some festival, Dr. Kuppuswamy had the money ready for her. Even then he used to distribute the journal freely; he was shy to ask people for contribution.

DOCTOR IN MALAYA

A call came to Dr. Kuppuswamy from Malaya, soon after the death of his father. He used to have an adventurous spirit in him. In 1913 he left India in the "S.S. Tara". Kuppuswamy belonged to an orthodox Brahmin family and was afraid to take non-

vegetarian food in the ship. So he carried with him a good quantity of sweets which his mother had prepared for him. When he arrived in Singapore, he was almost half dead!

Dr. Kuppuswamy describes his experiences in Malaya: "Immediately after disembarking, I went to the residence of Dr. Iyengar. He gave me a letter of introduction to his friend, Dr. Harold Parsons, a medical practitioner in Seremban. When I arrived there, Dr. Parsons introduced me to Mr. A.G. Robins, the manager of a nearby rubber estate which had its own hospital. Fortunately for me, Mr. Robins was just in need of an assistant to work in the Estate Hospital. He was a terrible man with a violent temper, a giant figure, tall and stout. He asked me, 'Can you manage a hohspital all by yourself?' I replied, 'Yes, I can manage even three hospitals'. I was appointed at once. I had been told by a local Indian resident that I ought not to accept, in accordance with their policy, anything less than a hundred dollars a month. Mr. Robins agreed to give me one hundred and fifty dollars to start with".

The young doctor worked very hard. Unusual handicaps began to tell upon him and he felt like resigning the job after some time, but Mr. Robins would not allow him to go.

Dr. Kuppuswamy was very kind, sympathetic, humorous, witty, and sweet-speaking. Hopeless cases came to him, but success was sure. Everywhere people declared that he had a special gift from God for the miraculous cures effected in the patients and acclaimed him as a very kind and sympathetic doctor

with a charming and majestic personality. In serious cases, he kept vigil all the night. In his private practice, Dr. Kuppuswamy used to attend to the poor and often not charge even visiting or consulting fees. Instead, he would give them money for special diet or to cover their own expenses after discharge from hospital. He gave money like water.

Once a poor man, drenched to the skin, came to the doctor at night. His wife was in birth pangs. The doctor went at once to her aid and, after attending to her, stayed outside the hut, in spite of the heavy rain. Only after the safe delivery of the child did the doctor return home the next morning.

In spite of his busy life, Dr. Kuppuswamy served the Sadhus, Sannyasins, and beggars. He attended marriage functions, parties, and other social gatherings. Once a Sadhu gave him the book *"Jiva Brahma Aikyam"* by Sri Swami Satchidananda. It ignited the dormant spirituality in him. He began to study the books of Swami Rama Tirtha, Swami Vivekananda, Sankara, Imitation of Christ, the Bible, and literature of the Theosophical Society. He was very regular in his daily worship, prayer, and Yoga Asanas. Study of sacred scriptures like the Gita, the Mahabharata, the Bhagavata, and the Ramayana was done with great devotion. Sometimes he conducted "Nandanar Charitam" and sang Bhajans and Kirtans. He practised Anahata, Laya, and Swara Yoga Sadhana.

High class dress and collection of curious and fancy articles of gold, silver, and sandalwood always attracted the doctor. Sometimes he purchased various

kinds of gold rings and necklaces and wore them all at the same time. He used to wear ten rings on ten fingers! When he entered shops, he never wasted his time in selection, haggling, and bargaining. He gathered all that he saw. He paid the shopkeeper's bills without scrutiny.

Nothing could tempt the doctor. His heart was as pure as the Himalayan snow. His immense philanthropy and spirit of service and renunciation endeared him to all. People lovingly called him the "Heart of Love".

The rich doctor did not engage a cook permanently. He was his own cook, though he had work that gave him no leisure. Occasionally he engaged a cook. A cook of his, one day, wanted to have a photograph of himself taken. The doctor took him with great joy to a first class studio, made the cook put on his own suit, shoes and hat and had a photo taken.

RENUNCIATION

As days passed, he reflected more and more and wanted to renounce the world. His heart was purified through loving service. At last, Dr. Kuppuswamy, enjoying a lucrative practice, renounced the world, like Prince Siddhartha, in the year 1923. He left Malaya for India.

From Madras he proceeded to the house of a friend and left his luggage there. He began his pilgrimage. At Benares, he had *Darshan* of Lord Viswanath. He visited Mahatmas and temples. At Dhalaj, a village on the banks of the Chandrabhaga river, in Maharashtra, he met a postmaster and lived with

him. He acted as the postmaster's cook, and when the latter arrived home in the evening, the doctor was ready to shampoo his legs, in spite of his remonstrances. It was the postmaster who suggested 'Rishikesh' when the aspiring doctor wanted a place for solitary meditation.

Dr. Kuppuswamy reached Rishikesh on the 8th of May, 1924. On the 1st of June, 1924, there came His Holiness Sri Swami Viswananda Saraswati. The doctor saw a *Guru* in the monk and the monk saw a *Chela* in the doctor. After a brief personal talk, Dr. Kuppuswamy was initiated into the Sannyasa order by Swami Viswananda. Swami Vishnudevanandaji Maharaj, the Mahant of Sri Kailas Ashram, performed the *Viraja Homa* ceremonies. The Guru named the doctor Swami Sivananda Saraswati. Swami Viswananda wrote the necessary instructions about Sannyasa Dharma from Benares. Swami Sivananda stayed at Swargashram for Sadhana.

SADHANA

Swami Sivananda dressed to clothe himself, ate to live, and lived to serve humanity. A small dilapidated *Kutir,* not resorted to by others, and infested with scorpions, protected him from rain and sun. Living in that Kutir, he did intense Tapas, observed silence, and fasted. Often he fasted for days together. He would keep a good stock of bread in his room, and for a week have this, together with Ganges water. He would stand up to the hips in the ice-cold Ganges in winter mornings and commence his Japa, coming out only when the sun appeared. He would spend more than twelve hours in daily meditation.

With all his intense *Tapas*, Swamiji did not neglect service of the sick. He visited the huts of the Sadhus with medicines, served them, and shampooed their legs. He begged food on their behalf and fed them with his own hands when they fell sick. He brought water from the Ganges and washed their Kutirs. He attended upon cholera and smallpox cases. When necessary, he kept vigil through the night by the side of the bed of the ailing Sadhu. He carried sick persons on his back to the hospital. With some money from his insurance policy that had matured, Swamiji started a charitable dispensary at Lakshmanjhula, in 1927. He served the pilgrims and saw *Narayana* in them.

Swamiji practised all the various Yogas and studied the scriptures. After years of intense and unbroken Sadhana, he enjoyed the bliss of Nirvikalpa Samadhi. He had come to the end of his spiritual journey.

He used to gather bits of paper and used envelopes, and stitch them into little notebooks. He entered some self-instructions in them. Some of the instructions found in them read thus: *"Give up salt, give up sugar, give up spices, give up vegetables, give up chutnies, give up tamarind"*. In another we read: *"Serve Bhangis, serve rogues, serve inferiors, remove faecal matter, clean clothes of Sadhus—take delight, carry water"*. In another page: *"Do not revenge, resist not evil, return good for evil, bear insult and injury"*. On some neat little pages we again read: *"Forget like a child any injury done by somebody, immediately. Never keep it in the heart. It kindles*

hatred. Cultivate Maitri, Karuna, Daya, Prema,
Kshama". In another paragraph we see: *"Develop good manners, extreme politeness, courtesy, etiquette, good demeanour, nobility, gentleness, mildness. Never be rude, harsh, or cruel. There is nothing to be hated in the world. Hatred is ignorance. All contempt for anything or being must be removed through love and Vichara".*

Swamiji travelled the whole length and breadth of India during his Parivrajaka life. He visited important places of pilgrimage in the South, including Rameswaram. He conducted Sankirtan and delivered lectures. Swamiji, then, went on a trip to Kailas and Badri.

He returned after the pilgrimage, to Rishikesh, and in 1936 started *The Divine Life Society* on the right bank of the holy Ganges. He found an old Kutir, dilapidated and disused, which looked like an abandoned cowshed. To him it was more than a palace. It had four 'rooms'. He cleaned the Kutir, and occupied it. Then, the increasing number of disciples who sought his lotus-feet, undaunted by forbidding conditions of living, necessitated expansion. They found more cowsheds, vacant, but uninhabitably filthy. In one room, an old cowherd was living; the others were full of hay and dung. In about a year or so, the old cowherd also vacated his 'room', and the Divine Life army completed the occupation. Thus began the early life of The Divine Life Society.

From this small beginning the Society grew imperceptibly and it is now the Headquarters of a world-wide organisation having about 300 Branches

both within the country and outside. He got the Divine Life Society Registered as a Trust in the year 1936, with the main objects of dissemination of spiritual knowledge and selfless service of humanity. The free distribution of spiritual literature drew a steady flow of disciples to Sri Swamiji. With the getting of able hands, he started the various departments of the Society to provide suitable fields of activity for the purification of their hearts and grow spiritually. The publication of the monthly journal, 'The Divine Life' was commenced in September 1938, to coincide with the celebration of his birthday. The world was in the grip of the 2nd world-war and in order to release a continuous stream of peace-current in the whole world to help the distressed minds of the people he started the *Akhanda Mahamantra Kirtan* (non-stop chanting of the Mantra round-the-clock) on the 3rd December 1943 and also instituted the Lord Sri Viswanath Mandir with three-time regular worship daily on the 31st December 1943.

Swami Sivananda believed in synthesis in everything, in Yoga as well as in the alleviation of human suffering. The Allopathic treatment was inseparable from him and the Society, even from the earliest days of his life at Swargashram. He now felt the need to serve the people with the genuine Ayurvedic preparations out of the rare Himalayan herbs. He therefore instituted the Sivananda Ayurvedic Pharmacy in 1945, which now has grown to such an extent that it is even unable to cope up with the increasing demand.

Swami Sivananda organised the All-world Religions Federation on the 28th December 1945 and es-

tablished the All-World Sadhus Federation on 19th

February 1947. The year 1947 saw a great expansion in the activities of the Society. It was the year of the Diamond Jubilee of the Great Soul, when a number of buildings sprang up. The Yoga-Vedanta Forest Academy was established in 1948 to give a systematic spiritual training to the resident Sadhaks, and also to benefit the visiting seekers.

Swami Sivananda undertook a lightning All-India and Ceylon tour in 1950 to deliver his divine message throughout the length and breadth of the country. He virtually awakened the moral and spiritual consciousness in the hearts of the people. The effect was tremendous. Since then there was an incessant flow of seeking souls to the Ashram, as also a greater inflow of letters from aspirants from the entire country, which demanded more intense dissemination of knowledge. The Yoga-Vedanta Forest Academy Press was established in September 1951, a powerful means of wide dissemination of knowledge. Sri Swamiji convened the World Parliament of Religions in 1953 at the Sivanandashram.

The small dispensary that was inseparable from Swami Sivananda, grew slowly and became a regular Hospital with X-Ray and other facilities. The Sivananda Eye Hospital was formally opened in December 1957, which is doing yeoman service in this hilly area Theis Hospital has 24 beds for in-patients.

The Publication League had published almost all the writings of the Master and a need was felt by his disciples to do research in his works. This gave rise to the establishment of the Sivananda Literature Re-

search Institute in 1958, which, among many things, decided to get the works of the Master translated and published systematically in all the regional languages in India. Thus the S.L.D. Committee was established in 1959 which has Regional Committees for each regional language.

The Society's Silver Jubilee was celebrated in 1961, by which time the Master has seen the fulfilment of his mission in his own lifetime.

Swami Sivananda radiated his divine and lofty message of service, meditation, and God-realisation to all parts of the world through his books, running to more than three hundred, through periodicals and letters. His devoted disciples are drawn from all religions, cults and creeds.

Swami Sivananda's Yoga, which he has significantly called the 'Yoga of Synthesis', effects a harmonious development of the 'hand', 'head', and 'heart' through the practice of Karma Yoga, Jnana Yoga, and Bhakti Yoga.

On the 14th July 1963, the Great Soul, Swami Sivananda Saraswatiji Maharaj, entered Mahasamadhi in his Kutir on the banks of the Ganges, in Sivanandanagar.

The Society now continues its unremitting sincere services with the same vigour and earnest interest. It is the Society's endeavour to work for further progress and expansion on these lines of selfless and worshipful service of the God in man, so that greater and ever-increasing number of people throughout the world may reap the benefit of its humanitarian activities, inspired by the spirit of its saintly Founder.

SWAMI CHIDANANDA

The President

Sridhar Rao, as Swami Chidananda was known before taking Sannyasa, was born to Srinivasa Rao and Sarojini on 24th September, 1916, the second of five children and the eldest son. Srinivasa Rao was a prosperous Zamindar owning several villages, extensive lands and palatial buildings in South India. Sarojini was an ideal Indian mother, noted for her saintliness.

At the age of eight his life was influenced by one Anantayya, a friend of his grandfather, who used to relate to him stories from the epics, Ramayana and Mahabharata. Doing Tapas, becoming a Rishi, and having a vision of the Lord became ideals which he cherished.

His uncle, Krishna Rao, shielded him against the evil influences of the materialistic world around him and sowed in him the seeds of the Nivritti life which he joyously nurtured until, as later events proved, it blossomed into sainthood.

His elementary education began at Mangalore. In 1932 he joined the Muthiah Chetty School in Madras where he distinguished himself as a brilliant student. His cheerful personality, exemplary conduct and extraordinary traits earned for him a distinct place

in the hearts of all teachers and students with whom he came into contact.

In 1936, he was admitted to Loyola College, whose portals admit only the most brilliant among students. In 1938 he emerged with the degree of Bachelor of Arts. This period of studentship at a predominantly Christian College was significant. The glorious ideal of Lord Jesus, the Apostles and the other Christian saints had found in his heart a synthesis with all that is best and noble in the Hindu culture. To him study of the Bible was no mere routine; it was the living of God; just as living and real as the words of the Vedas, the Upanishads, and the Bhagavad Gita. His innate breadth of vision enabled him to see Jesus in Krishna, not Jesus instead of Krishna. He was as much an adorer of Jesus Christ as he was of Lord Vishnu.

The family was noted for its high code of conduct and this was infused into his life. Charity and service were the glorious ingrained virtues of the members of the family. These virtues found an embodiment in Sridhar Rao. He discovered ways and means of manifesting them. None who sought his help was sent away without it. He gave freely to the needy.

Service to lepers became his ideal. He would build them huts on the vast lawns of his home and look after them as though they were deities. Later, after he joined the Ashram, this early trait found complete and free expression where even the best among men would seldom venture into this great realm of divine love, based upon the supreme wisdom

that All is one. Patients from the neighbourhood, suffering from the worst kinds of diseases came to him. To Chidanandaji the patient was none other than Lord Narayana Himself. He served Him with a tender love and compassion. The very movement of his hand portrayed him as worshipping the living Lord Narayana. Nothing would keep him from bringing comfort to the suffering inmates of the Ashram, no matter the urgency of other engagements at the time.

Service, especially of the sick, often brought out the fact that he had no idea of his own separate existence as an individual. It seemed as if his body clung loosely to a soul which he fully awakened to the realisation that It dwelt in all.

Nor was all this service confined to human beings. Birds and animals claimed his attention as much as, if not more than, human beings. He understood their language of suffering. His service of a sick dog evoked the admiration of Gurudev. He would raise his finger in grim admonition when he saw anyone practising cruelty to dumb animals in his presence.

His deep and abiding interest in the welfare of lepers had earned for him the confidence and admiration of the Government authorities when he was elected to the Leper Welfare Association, constituted by the State—at first Vice-Chairman and later Chairman of the Muni-ki-Reti Notified Area Committee.

Quite early in life, he, although born in a wealthy family, shunned the pleasures of the world to devote himself to seclusion and contemplation. In the

matter of study it was the spiritual books which ap-

pealed to him more than college books. Even while he was at the College, lesson-books had to take second place to spiritual books. The works of Sri Ramakrishna, Swami Vivekananda and Gurudev took precedence over all others. He shared his knowledge with others so much so that he virtually became the Guru of the household and the neighbourhood to whom he would talk of honesty, love, purity, service and devotion to God. He would exhort them to perform Japa of Sri Rama. While still in his twenties he began initiating youngsters into this great Rama Taraka Mantra. He was an ardent admirer of Sri Ramakrishna and Swami Vivekananda. He visited the 'Math' at Madras regularly and participated in the service there. Swami Vivekananda's call for renunciation resounded within his pure heart. He ever thirsted for the Darshan of saints and Sadhus visiting the metropolis.

In June 1936, he disappeared from home and after a vigorous search by his parents, he was found in the secluded Ashram of a holy sage some miles from the sacred mountain shrine of Tirupathy. He returned home after some persuasion. This temporary separation was but a preparation for the final parting from the world of attachments to family, friends and possessions. While at home his heart dwelt in the silent forests of spiritual thoughts, beating in tune with the eternal Pranava-Nada of the Jnana Ganga within himself. The seven years at home following his return from Tirupathy were marked by seclusion, service, intense study of spiritual literature, self-restraint, control of senses, simplicity in

food and dress, abandonment of all comforts and practice of austerities which would augment his inner spiritual power.

The final decision came in 1943. He was already in correspondence with Sri Swami Sivananda of Rishikesh. He obtained Swamiji's permission to join the Ashram.

On arrival at the Ashram, he naturally took charge of the dispensary. He became the man with the healing hand. The growing reputation of his divine healing hand attracted a rush of patients to the Sivananda Charitable Dispensary.

Very soon after joining the Ashram, he gave ample evidence of the brightness of his intellect. He delivered lectures, wrote articles for the magazines and gave spiritual instructions to the visitors. When the Yoga-Vedanta Forest University (now known as the Yoga-Vedanta Forest Academy) was established in 1948, Gurudev paid him a fitting tribute by appointing him Vice-Chancellor and Professor of Raja Yoga. During the first year he inspired the students with his brilliant exposition of Maharshi Patanjali's Yoga Sutras.

It was also in the first year of his stay at the Ashram that he wrote his magnum opus—"Light Fountain", an immortal biography of Sivananda of which Gurudev once remarked: "Sivananda will pass away, but 'Light Fountain' will live."

In spite of his multifarious activities and intense Sadhana, he founded under the guidance of Gurudev, the Yoga Museum in 1947, in which the entire philosophy of Vedanta and all the processes of Yoga Sa-

dhana are depicted in the form of pictures and illustrations.

Towards the end of 1948, Gurudev nominated him as General Secretary of the Divine Life Society. The great responsibility of the organisation of the Society then fell on his shoulders. From that moment he spiritualised all its activities by his presence, counsel and wise leadership. He exhorted all to raise their consciousness to the level of the Divine.

On Guru Purnima day, 10th July, 1949, he was initiated into the holy order of Sannyasa by His Holiness Swami Sivanandaji Maharaj, as Swami Chidananda, a name which connotes "One who is in the highest consciousness and bliss".

Apart from his distinction as an able organiser of Divine Life Society branches in several parts of India, his contribution to the success of the epochal All-India Tour of Gurudev in 1950 is memorable. Together they attracted to the Divine Life movement great political and social leaders in India, high-ranking Government officials and rulers of Indian States.

In November 1959 Swami Chidananda embarked on an extensive tour of America, being sent by Gurudev as his personal representative to radiate the message of Divine Life in the New World. He was hailed by the Americans as the Yogi of India very well fitted to interpret Indian Yoga to the occidental mind. He also toured several countries in South America and preached in Montevideo and Buenos Aires etc. From America he made a quick tour of Europe, returning to the Ashram in March 1962.

In April 1962 he set out on a pilgrimage to South India where he visited temples and other holy places and delivered soul-stirring lectures. He returned from the South in early July 1963, about ten days before the Mahasamadhi of Sri Gurudev, a fact which he described as nothing short of a miracle.

In August 1963 he was elected as President of the Divine Life Society. After the election, he strove hard to hold aloft the banner of Tyaga (renunciation), Seva (dedicated service), Prem (love of humanity) and Adhyatmikata (spiritual idealism) not only within the set-up of the widespread Organisation of the Society, but in the hearts of countless seekers throughout the world, who were all too eager to seek his advice, help and guidance. He has endeared himself to one and all by his exemplary life of a towering Sannyasin, a spiritual magnet and working hard in all directions, for a resuscitation of the glorious Ideals of Divine Life in the world. His carefully guarded personality of an intrinsically good and loving nature of spontaneous servicefulness has brought immense solace in the lives of hundreds and thousands. In addition to his regular tours in this country far and near, the Swamiji toured Malaysia and Hong Kong and scattered broadcast the seeds of true culture, spirituality and the spirit of self-effacement in all action, thus planting the art of divine living in the minds of thousands of people, which has evoked a deep sense of gratefulness to him in all quarters.

ARE SPIRITUAL INSTITUTIONS NECESSARY?

A spiritual Institution is a place of training for suitably equipped temperaments and mature minds towards the acquisition of the higher knowledge of human life. This specialised knowledge is not like one of the sciences or the arts taught in modern colleges or universities, among which a student can prefer anyone to the exclusion of others, but it is the central art and science which enables one to recognise the true meaning of life in general. Spiritual life is not one of the ways of living or even one of the stages of life, but that general background of motive and understanding which vitalises all stages and gives life and meaning to every way of thinking and mode of activity. One cannot live wisely and successfully in the world without adopting the spiritual perspective of the Universe. Spirituality is not worship of the deity in a temple, performance of rituals, following any code of behaviour or conduct, or even the practice of any cult, creed or religion. It is not even faith in God merely, for it rises above even this concept. Spirituality is that comprehensive understanding and envisagement of values, by which the Universe is taken in its totality,—not in bits or parts, —by which its unity is recognised. Not merely this; the aim of spiritual life is the recognition and realisation of this totality of the Universe as a single omnipresent, omniscient and omnipotent Self, or At-

man. Obviously, this is a solution to all human ills, and all problems in creation.

The spiritual philosophy makes one the best of any kind,—a farmer becomes the best farmer, a gardener the best gardener, a driver the best driver, a clerk the best clerk, an official the best official, a teacher the best teacher, and so on. The noblest element in a person is brought out by the technique of spiritual living. It is, thus, not a question of option left to people or a theme to be discussed as to whether it is necessary or unnecessary, for it is the only meaning of all existence. The Institutions that teach this science and art of life are the spiritual organisations of the world and their existence is naturally a 'must' for the benefit and the peace, plenty and prosperity of mankind.

Even supposing, though wrongly, that spiritual life is only an 'aspect' of life, the question as to whether a spiritual Institution is necessary cannot arise. It would be like someone entering a printing press and asking why some people are wasting time in composing, stitching, etc., instead of binding books for purpose of reading, or like asking why there should be officials of the Government and why not all become farmers, or why should farmers waste their time in the fields instead of becoming good businessmen or industrialists. These questions presuppose an ignorance of the fact that life is an integral whole and we cannot live in the world by merely trying to maintain some parts or limbs of it to the exclusion of others.

There is always division of work. Without this,

it is impossible for anyone to attend to all the work of the world. Nor can it be said that the whole work can be centralised, for the world is so vast and humanity so big and the problems of life fall into so many departments, that, unless there are many sections of activity, each of them attending to its own part of the duty, nothing substantial can be done. Each department is as important as the other.

There are thousands of people engaged in conducting research in the medical course; there are many institutions engaged in famine relief, flood relief and the like. The Government has its own departments. There are people thinking day and night to solve various problems of mankind. But man is not merely an external creature. He has also an ethical, moral and spiritual aspect. His mental aspect is refined through education. His physical aspect is attended to by the provision of food, clothing, shelter, and the like. His ethical aspect is to be cultivated through right instruction in spiritual life. In the interest of an ideal harmonious, integral development, it is essential that there should be many people engaged in the propagation of the spiritual ideals, to remind man of his divine nature and lead him along the path of divine life to the pinnacle of the realisation of supreme perfection. For, spiritual life is a developmental progression to Reality, both inwardly in the individual and outwardly in the world. Spiritual Institutions are, thus, a boon to mankind.

AIMS AND OBJECTS OF THE DIVINE LIFE SOCIETY

THE DIVINE LIFE SOCIETY HAS BEEN ESTABLISHED

I. To Disseminate Spiritual Knowledge

(a) By publication of books, pamphlets and magazines dealing with ancient, oriental and occidental philosophy, religion and medicine in the modern scientific manner, and their distribution on such terms as may appear expedient to the Board of Trustees;

(b) By propagating the Name of the Lord, and by holding and arranging spiritual discourses and conferences and frequent Sankirtans or spiritual gatherings for singing and glorifying the Name of the Lord;

(c) By establishing training centres or societies for the practice of Yoga, for moral and spiritual Sadhanas and the revival of true culture, to enable aspirants to achieve regeneration through worship, devotion, wisdom, right action and higher meditation, with systematic training in Asanas, Pranayama, Dharana, Dhyana and Samadhi; and

(d) By doing all such acts and things as may be necessary and conducive to the moral, spiritual and cultural uplift of mankind in general and to the attainment of the above-mentioned objects in Bharatavarsha in particular;

II. To Establish and Run Educational Institutions

On modern lines and on right basic principles and to help deserving students by granting them refundable or non-refundable scholarships for doing research work in the various branches of existing scriptures and comparative religion, as also to train them to disseminate spiritual knowledge in the most effective manner;

III. To Help Deserving Orphans and Destitutes

By rendering them such assistance as the Society may deem proper, whether in any individual case or in any particular class of cases;

IV. To Establish and Run Medical Organisations

Or any other medical institutions and hospitals or dispensaries for the treatment of diseases and dispensing medicines and performing surgical operations, etc., to the poor in particular and to the other public in general, on such terms and in such manner as may be deemed expedient by the Board of Trustees;

V. To take such Other Steps from Time to Time

As may be necessary for effecting a quick and effective moral and spiritual regeneration in the world and in Bharatavarsha in particular.

This Society was registered as a Trust in the year 1936 and has been actively functioning since then to fulfil the above sublime aims and objects in the world.

ALL ABOUT DIVINE LIFE

(H.H. Sri Swami Sivananda)

WHAT IS DIVINE LIFE?

Divine Life is the perfect life led according to the laws of truth.

Divine Life is life immortal, in which the ideal state of perfection and the expansion of the self in infinity and eternity is attained.

Divine Life is life in tune with the Infinite.

It represents the synthesis of the fundamentals of all religions.

It represents all the principles of Dharma.

It has no creed of its own, but it represents the essence of all creeds.

It is a means to attain the true ideal of all beings, viz., God-realisation, Self-realisation, or realisation of the Absolute.

It lays the greatest emphasis on each individual perfecting himself or herself.

It teaches you how to control your mind by concentrating all your attention on the inner *Atman*.

Divine Life means a good life together with self-discipline and an awareness of the *Atman*.

Entertain divine thoughts; do virtuous actions. This is the gateway to Divine Life.

Right conduct, self-conquest, compassion, benevolence, pursuit of truth, service of humanity, meditation and self-inquiry,—this is good living; this is Divine Life.

Divine Life aims at harmony, peace and concord.

Live in peace and harmony with your fellow-beings. Radiate goodness of heart all round. This is Divine Life.

DIVINE LIFE CURES ALL ILLS

Through the path of Divine Life alone can the world be cured of its ills.

Artificial living in bungalows, with motor cars and servants, with a big bank balance, but without Divine Life, is not prosperity.

Reform yourself through Divine Life; the society will reform itself.

Come, then; take a resolve today that you will live every moment of your life for the realisation of God.

If everyone of you makes up your mind to lead the Divine Life from today, from this very moment, what doubt is there that the entire society, of which you are a unit, will not become blessed?

The dawn of a new life awaits you. The time has come. Strive for Divine Life. You will be blessed.

A life of self-discipline is a spiritual preparation for the selfless service of humanity.

Self-discipline is a part of Divine Life which

shows you how to develop yourself and to become perfect in Life Everlasting.

Light the torch of Divine Life. Hold the torch aloft. Let humanity see the spiritual path aright.

On this very day, make your resolve to become strong and powerful,—physically, mentally and spiritually.

UTILIZE WELL THIS LIFE

Life is a valuable asset; utilise it for attaining God-realisation.

Life without a worthy ideal is like a rudderless boat.

Life without aspiration is like a vegetative existence.

Human birth is a blessing. It is very difficult to get a human birth. Do virtuous deeds. Evolve and expand. Meditate and realise God.

A little meditation in the early morning hours and a well-regulated life will give a balance and rhythm to your life and an inner spiritual strength and courage.

The raft of the knowledge of the Atman will take you safely over the stormy waves of this ocean of Samsara.

Shake off lethargy and faint-heartedness. Exert. Show manly fortitude. Success will be yours.

Yield not to despondence. Be lion-hearted. Strive, you will prosper gloriously in every attempt.

Learn the lessons of life. Learn to live rational-

ly and righteously. Seek the way of light. Be in tune with the Infinite.

Fight bravely the battle of life. Arm yourself with the shield of discrimination and the sword of dispassion.

All is but one stupendous whole. Know this spiritual oneness of existence by living a life of purity, inquiry, devotion and meditation.

Do not run away from evil. Rise above evil. Face it. Overcome it. Eradicate it. Bring in the Divine Light.

Let your life be dedicated to selfless service and spiritual endeavours. Let it be a source of inspiration to others.

Never allow defeat to overcome you. Be always courageous. Defeat is illusory; victory is real.

Find out your way back to God. Get out of this dark maze of Samsara with the help of the torch of discrimination.

This world is a bridge. Pass over it and reach the Abode of Life Eternal. Do not build over this bridge.

Live not in yesterday, live not in tomorrow, but live, work, serve, love, purify and meditate today.

RIGHT CONDUCT

Out of good life comes God-life. Goodness is the threshold to Godliness. Learn to live well, to live the true life, to live the Life Divine.

Do not postpone a good deed. *Do it now.* Think

not that there is time enough in the future. What guarantee is there that you will live tomorrow?

Cease to do evil. Learn to do good.

Understand life. Live in harmony. Seek good company.

Make the mind free from the domination of fear and hatred.

Resort not to unrighteousness, whatever momentary benefit it may appear to bring. You will have to pay for it heavily, later.

Simple living is living in contentment with the minimum necessities of life. Live this life.

Hear the teachings of saints and sages. Practise them. Elevate yourself above the ups and downs of mundane life.

Be frank and candid. Speak out your heart. Do not try to bottle up your emotions. But be careful and judicious in expressing them. You will have peace of mind.

Return good for evil. But do not encourage evil. Be self-dependent.

Give respect and sympathy to others. You will receive respect and sympathy from others.

Obey implicitly what your preceptor says; work selflessly, speak truthfully, love unselfishly, think rightly.

Return love for hatred. If you are not able to do that, be indifferent. But never meet hatred with hatred.

Cherish love in your heart, goodwill, toleration and sympathy for all mankind. Let your life be not

one of lip-service. Let it be a living expression of love, sacrifice, wisdom and courage.

Do not twist words, facts and topics. Do not try to disguise the truth. If the truth be unpleasant, be silent. But do not resort to or support untruth.

Make your life a worthy expression of the spirit of goodness.

Purify your mind through good thoughts, good words and good deeds.

Make your mind and speech one. Let your thoughts and words agree.

Practise the religion of simplicity. Have the motto of service and selfless love.

You should not postpone charity and prayer. You should do both the very moment the idea to do these occurs in your mind.

Peace of mind is the fruit of a virtuous life. Therefore, lead the virtuous life.

Life without virtuous qualities is like a desert without an oasis.

ESSENCE OF DIVINE LIFE

To speak the truth at all events, to speak sweetly with love, to practise non-violence and continence, to behold the One Lord in all beings, is Divine Life.

Love, truth and purity form the foundation of the edifice of Divine Life.

Character and devotion are the bricks and mortar, with which you have to construct the walls of the Temple of Divine Life.

The Temple of Divine Life has four pillars, viz., meditation, purity, love and righteousness in action.

Through the means of service, love and meditation, Divine Life is lived.

The secret of Divine Life lies in the spirit of service and sacrifice.

No philosophy or religion in the world can teach anything better than: "Serve, love, give, purify, meditate, realise. Be good; do good."

Purify your heart. Purity is the very essence of religion.

Mortifying the body is not Divine Life.

Physical nudity and matted locks have nothing to do with Divine Life.

Divine Life is not a rejection of life and its activities, but a transformation of it into the Divine Being.

The path of duty is the way to glory and eternal happiness.

The path of duty is the path of righteousness, and the path of righteousness is the only path of everlasting peace and happiness.

Aspire ceaselessly to live in the Divine. Strive ceaselessly to realise the truth.

Work untiringly for the good of others.

To have faith and devotion, to serve the preceptor and the saints, to practise meditation, and to attain Self-knowledge is indeed a supreme blessing.

Without self-restraint there is no Divine Life.

Do not mix much with people, but be friendly to all.

Children of Immortality! Arise, awake and lead the Divine Life of truth, purity, love and goodness.

Be merciful to all. Be kind to all. Love all. Renounce sensual pleasures. Meditate on the Supreme Being. This is Divine Life.

The world is a composite whole. Do not entertain the spirit of separateness. In your heart and mind, be one with all.

The individual soul has to merge in the Cosmic Self. Human life has to transform itself into Divine Life. This is the Goal.

Find out your centre. Dwell always in this centre. This centre is the Atman, your innermost being.

Realise your real nature. Realise your Atman. A lion should not bleat like a lamb.

Do not be pessimistic. Do not be negative in your approach. Be always optimistic and positive.

Your only duty is God-realisation. All other duties should only serve as a means to this final goal.

Put aside sorrow and grief. Identify not yourself with the perishable body and mind. You are the immortal Atman. Why should you grieve, when your real nature is joy eternal?

To get established in the Self, to do charitable and noble deeds, to be pure at heart,—this is indeed a supreme blessing.

Spiritualize your activities. Dedicate all your actions as an offering to God. Practise detachment and self-surrender. Live in God. Awake from the slumber of ignorance. Be dispassionate. Learn to discriminate. Meditate. Sleep no more! Behold the dawn of wisdom in your heart.

Lift the veil of human imperfections. Behold your real divine nature.

Seek first the spiritual kingdom within you.

Realise fully the message of the unity of life and the divine purpose behind it.

Stick to the fundamental principles of a noble life. Reorientate them to suit the changing times and conditions.

Never compromise on your fundamental principles.

Unfold all the latent potentialities of your soul through leading the Divine Life.

Escape from the world is not the solution, but freedom from worldliness.

Live in agreement with Nature. Use your discriminative faculty. You will be happy, healthy and wise.

Swerve not from the path, whatever be the distractions and unfavourable circumstances which you may have to face. Be rooted in the ideal. The struggle may be difficult in the beginning, but later you will reap a rich harvest.

Allow not wealth to harden your heart. It should be utilised for the good of others.

Be a servant of the poor, a lover of the poor, a devotee of the poor, a brother of the poor, a helper of the poor, a healer of the poor. Your life will be blessed.

The greedy, the proud, and the covetous have no peace. The contented and the humble enjoy the blessing of peace.

Give; charity creates the feeling of oneness.

Give a little of cold water to the thirsty; give a few grains of food to the hungry; speak a few kind

words to the afflicted. The Lord will bless you.

Seek to live with all in love and kindness, for who knows where or in what guise will the Lord Himself come to you?

Be a friend to the animals; serve the animals. The Lord dwells in all creatures.

FEEL THE DIVINE PRESENCE

If you can always remember that God is watching all your thoughts and actions, you will not entertain evil thoughts or do evil actions.

Whatever you eat or drink, or whatever you do, offer it first to the Lord.

Co-operate with the divine forces, and work for the promotion of peace and harmony.

Be not dogmatic and fanatic; be catholic, broad-minded, tolerant and all-inclusive.

If the brute in you triumphs, love will have no scope to flourish.

Trust in the love and wisdom of God. You will be free from fear and worry.

A man of discrimination is always careful, vigilant and circumspect. He always watches his thoughts carefully.

Repentance is asking for the forgiveness of the Lord with real tears of grief and imposing some discipline on oneself in the form of *Tapas*.

By feeling the Lord's presence everywhere, you can become fearless, and enjoy infinite peace and bliss.

Rise above all sects, cults and creeds. Sectarianism is the antithesis of spiritual life.

The sure way to Perfect Life is pointed out in the Gita. The message of the Gita is the Yoga of Synthe-

sis, with special emphasis on any one of the particular aspects of Yoga chosen according to the temperament of thet aspirant.

Disseminate the message of equality, unity and cosmic love.

Dissemination of spiritual knowledge is the noblest form of service to humanity.

Spiritual enlightenment can only come from those who have attained such enlightenment within themselves. The blind cannot lead the blind. One who has seen the Light, alone, can show the Light to others.

Only he is called great, who is merciful, who is endowed with self-restraint, righteousness and wisdom, who radiates joy and peace, who sheds divine light and works to lift up people from the quagmire of *Samsara.*

The perfect man is a beautiful combination of the head, the heart and the hand.

As the rivers flow into the ocean, so may you flow to the Absolute, the ocean of bliss immortal, where there is no diversity, no disharmony, no imperfection.

Two letters lead to death; three letters lead to immortality. *Mama* (mine) leads to death; *Na-mama* (not-mine) leads to immortality.

Desire nothing. Fear nothing.

Sparks of the Divine Flame! Back to the Divine Flame! Be one with the Divine Flame.

Meditate on this formula: "Nothing exists; nothing belongs to me; I am neither body nor mind. The Immortal Self I am."

THE DIVINE LIFE SOCIETY

WHAT IT IS AND HOW IT WORKS

BASIC PRESUPPOSITIONS

The Divine Life Society is a shining example of the creative aspect of the Divinty within man. It is a remarkable achievement of the Founder, His Holiness Sri Swami Sivananda, who, from the year 1936, has built up the wonderful mansion of 'Divine Life' brick by brick, on the firm foundations of purity, integrity, nobility and magnanimity. The ideals of the Mission are lofty, most practicable and within the reach of every human being, irrespective of position, caste, colour, country and creed. The Institution caters to the cultural needs of all ranks of people, to whatever class they may belong. Each one can tap whatever suits him the best according to his stature and intellectual or spiritual attainments. There is a physical *Ganga* flowing by the side of the Ashram, down from the icy regions of the Himalayas, carrying with it the message of the seers and sages of the past and the present, thus in a way keeping intact the connection between the ancient and the modern and nourishing the body and the mind of the wearied soul in its earthly sojourn. There is also available a *Jnana Ganga* emanating from the prolific pen of the Great Master Sri Swami Sivananda and his direct disciples, whom the Master has chi-

selled and moulded into his own pattern with the laudable idea of enabling them to continue and further the cause of his lofty mission.

The Sivananda Ashram,—the Headquarters of this international organisation, the Divine Life Society,—is situated in sylvan surroundings, with multi-hued hills all around and the beautiful and holy Ganga flowing majestically by its side. The setting is so alluring and capturing that all physical and mental ailments are forgotten for a moment, and there appears to be a standing invitation by the hills and dales and the sacred Ganga for periodical visits of householders and others for recoupment and conditioning of both body and mind. Added to this is the healing balm of the generous reception accorded by the Ashram to the visitors from all parts of the world, and to the travellers proceeding to Badrinath and Kedarnath who intend to make a brief halt at the foot of the Himalayas, which takes one to sublime heights of exhilaration.

1. Sivananda Ashram, the venue of the Divine Life Society, is situated at a distance of 3 kilometres from Rishikesh town, in Tehri-Garhwal district of Uttar Pradesh, India. It is at the foot-hills of the Himalaya Mountains, and on the bank of holy river, the Ganga. From a few Kutirs, known as "Ananda-Kutir", before several years, the place has developed into a small township known now as 'Sivananda-nagar'.

2. Rishikesh is a Railway Station on the Northern Railway about 24 kilometres from the renowned pilgrimage centre of Hardwar. Regular buses of the

U.P. Government Roadways ply between Hardwar and Rishikesh at an interval of every half an hour, or so.

3. Hardwar is situated on the bank of the river Ganga at a distance of 263 kilometres to the north of Delhi. The Hardwar station is situated on the Delhi-Dehra Dun line.

4. From the Rishikesh station you can take a Tonga (horse cab) for Sivanandashram direct. Similarly Tongas are available at the Bus stand, too. A few buses ply between Hardwar-Rishikesh-Laxman Jhula and you can go to Sivanandashram by Bus and get down at the Ashram stand, near the main entrance to the Ashram.

'The Divine Life Society' was founded by H.H. Sri Swami Sivanandaji Maharaj, in 1936, for the widest possible propagation of the most precious and best elements of the great culture and living idealism of inner India. His Holiness strove ceaselessly through this Society to bring about a world-wide dissemination of the ethical and spiritual idealism of India and to spread the knowledge of *Yoga, Vedanta, Dharma* and the ideal life of Divine virtues, right conduct, selfless service, universal brotherhood and the unity of life as a whole.

LOCATION

This Headquarters of the Society is housed at Sivanandanagar, in Muni-ki-Reti. This ancient place is famous as Muni-ki-Reti ('sands trodden by sages') from very old times, adjacent to the pre-historic holy town of Rishikesh, and is now better

known as 'SIVANANDANAGAR', on the road to Lakshman Jhula and Badrinath. Swami Sivananda, as a prophet, worked here, in his holy Abode of Bliss *(Ananda Kutir)* on the bank of Ganga, day and night, untiringly, with the help of a band of dynamic and selfless oche-robed Sannyasins, whom he had specially trained to uphold the cause of his perfect and energetic spiritual mission.

WORK AND MISSION

The spirit of the great Swami is still pervading the Ashram's atmosphere and things are executed in the same way as before, through his most faithful and consecrated disciples. A number of typewriters are ever busy making ready letters to devotees situated in all corners of the globe—letters of solace, letters of re-assurance, messages to Conferences, blessings to married couples, messages for the inauguration of new institutions, answers to the queries of devotees and seekers, etc. No question is ever left unanswered. No request for a message is ever turned down. The sweet aroma of Divine Life reaches the recipient and, waking him up from slumber, stirs him to immediate action.

Dominating the Ashram scene in Sivanandanagar is the Sri Viswanath Mandir, a most beautiful shrine whose presiding deities are Lord Siva and Lord Krishna. On December 31, 1943, H.H. Sri Swami Sivananda installed and consecrated the sacred Siva Linga here with his own hands, and on this day, every year, a special worship is offered at this Temple. The Viswanath Mandir treasures, in its sanctum sanctorum, a charming image of Sri Murali Manohar (Lord

Krishna) and Murtis of other deities like Sri Rama. Ceremonial worship is offered at the temple thrice daily—at Brahmamuhurta, in the early morning hours, at noon, and again at sunset. Each year, the Mahasivaratri Day and Krishna Jayanti are occasions for extraordinary rejoicing and worship in this Shrine. Throughout the year, besides regular worship, special worship is also offered on behalf of individual devotees, upon request.

Close by the Viswanath Temple is Gurudev's sacred Samadhisthana. It has already become a place of pilgrimage to spiritually thirsty people from far and near. With its powerful spiritual vibrations and the aura of serenity and peace which pervades the place, it offers silent solace and comfort, an inexplicable contentment, especially to the faithful and the devout. Needless to say, the holy Samadhisthana has a very special attraction and significance to those numberless men and women who have known the great Master personally and who once have enjoyed his loving care and personal protection and practical guidance. Besides the daily routine of worship, a special Puja is conducted at the Samadhi Shrine, every Thursday, the day specially dedicated for worship of the spiritual preceptor.

The Society has as its aim the awakening of all humanity to the true and lofty purpose of human life, enlightening all on the various means and methods of attaining the Highest Reality and inspiring them and urging them to strive for its attainment.

The Divine Life Society carries out its object of a world-wide revival of spirituality through publica-

tion of books, pamphlets and magazines dealing scientifically with all the aspects of Yoga and Vedanta, philosophy, religion, and ancient Indian medicine; holding and arranging spiritual discourses and conferences, establishing training centres for the practice of Yoga and revival of culture and taking such other steps from time to time as may be necessary for bringing about a quick moral and spiritual regeneration in the world.

The Yoga-Vedanta Forest Academy, an important wing of the Society for teaching and training, was founded by the Master in 1948. It has indeed become a mighty spiritual spring, whose waters have quenched the thirst of many an aspirant of truth from all parts of the earth.

The daily routine of the Academy begins with the morning worship at the Sri Viswanath Mandir, to the chanting of holy hymns from the Vedas, prayers and meditation, which is followed by the Hatha Yoga class conducted by adepts in Yoga. Asanas and Pranayama are taught to aspirants coming from different parts of the world. Immediately after the Hatha Yoga class, devotional singing of the Divine Name is conducted by devotees, experts in musical instruments, such as Veena, etc.

H.H. Sri Swami Sivanandaji Maharaj used to conduct between 8 and 11 a.m. daily morning prayer meetings, inspiring and guiding innumerable aspirants in all branches of Yoga. In addition to Sri Swamiji's instructions, there used to be lectures by distinguished visitors, Bhajans and questions and answers in the morning meeting. The present Presi-

dent, Sri Swami Chidanandaji Maharaj, gives, on similar lines, interviews to visitors in the forenoon, and clears their doubts in Yoga, and sometimes gives general instructions to the gathering in practical Yoga and Divine Life.

In the afternoon a Svadhyaya and lecture class is conducted in the Bhajan Hall by the senior disciples of Sri Gurudev, on Yoga in particular and spiritual life in general.

The night Satsanga, presided over by His Holiness Sri Swami Chidanandaji Maharaj, or H.H. Sri Swami Krishnanandaji Maharaj, the General Secretary, is conducted daily. This Satsanga has been the unique feature of the Headquarters' activities, right from its inception. Formerly the Revered Gurudev used to conduct personally the night Satsanga. The Satsanga starts with ecstatic devotional singing by the resident Sadhakas of the Ashram, joined with great fervour by all the devotees assembled. Then a number of Sannyasins, Sadhakas and distinguished visitors deliver discourses on spiritual and miscellaneous topics. Usually, the President closes the Satsanga with his enlightening instructions, interspersed with melodious songs, Kirtans and prayers. Arati and Prasad distribution are the last items of this unique feature.

The sage has kindled the spiritual flame in millions of hearts through his inspired writings set in simple, lucid, forceful English. Of the author's three hundred and odd books, many have been translated into German, French, Spanish, Russian, Japanese, Indonesian and scores of Indian languages. Many more

are still being rendered into languages other than English. 'The Divine Life' in English and 'Yoga-Vedanta' in Hindi are the monthly periodicals of the Headquarters. The aim of 'The Divine Life' is to present to the seeker world that variety of information on the different facets of spiritual knowledge and cultural understanding, which should be regarded as a prerequisite in laying the foundation for a better world of humane living and higher pursuit in social life. The articles which constitute the main body of the journal cater to the psychological hunger of man and provide enough material to students and research minds in the field of the learning of man and his environment, calculated to lead him to a deeper knowledge of himself and to enable the achievement of individual, national and international good, by degrees. The Journal also includes contributions on the important aspects of living a healthy life by natural methods as well as by Yogic exercises, etc., and bear in mind also the particular needs of the minds of women and children in the family and community. The letter from the President of the Institution generally touches upon the essential details of his cultural tours and conveys a personal message to the members of the Society enabling them to maintain a vital relationship with the parent Organisation and to feel themselves at home even at a spatial distance from the Headquarters. The books and magazines are made available to the public through the Sivananda Publication League and the magazine departments of the Society. A portion of these publications is being distributed freely to people every month, in a regular manner, as ***'Jnana Yajna Prasad'*** (holy sacra-

ment of the knowledge-sacrifice). Never in the history of any spiritual institution or in the life of any individual person could one imagine such a stupendous amount of printing and publishing of spiritual literature being carried out within such a short period of time as here in the Yoga-Vedanta Forest Academy of the Society. The growth of the printing installations of the Academy, as the Yoga-Vedanta Forest Academy Press, is a story in itself. There are several electrically driven machines for composing, printing, folding, sewing, cutting and stitching books and periodicals, with automatic working systems. The books and periodicals released from this Press are distributed free in large numbers to deserving students and aspirants throughout the world. The Society's Branch of South Africa, in Durban, has on record a superb performance in the beautiful printing and publishing of valuable books of Sri Gurudev. A number of Swamis, adepts in the various Yogas, have travelled to different countries in order to bring light and peace to the people there, by imparting to them spiritual knowledge. Sri Swami Chidanandaji, the present President of the Society, who is one of the senior-most disciples of Sri Gurudev, rendered most valuable spiritual services in the two Americas, where, in 1961 and 1962, he visited a number of cities, awakened the spiritual light in earnest seekers after Truth and generally endeared himself to one and all. Also he has visited certain countries in the Middle and Far East. A few other Swamis are visiting a number of places in the Americas, Canada, Africa, Mauritius, Australia, etc. delivering brilliant discourses and providing spiritual guidance to seekers,

as also establishing and running vigorous centres for teaching of Yoga and Indian culture.

Symbolic of the Master's ever-present love for mankind is the Ashram's Hospital, consisting of the General Section and the Eye Section, which caters to the needs of the patients who come from the neighbourhood and from distant villages in the hills. The eye hospital is fully equipped and is upto date in all respects. It is a great boon to all people far and near. Eye operations are conducted thrice in a week. There are two wards,—male and female—having 16 and 8 beds respectively. Treatments and operations are conducted freely. Admitted patients are provided with free diet. The General Hospital gives free treatment to patients of all kinds.

Ayurvedic medicines are manufactured in the Ashram mostly from Himalayan herbs, on a grand scale, by specialists. The speciality is that every lot of the new medicine prepared is first offered to the Lord in the Temple and thus consecrated and made more pure and powerful. A percentage of all these preparations is also provided to poor patients and needy persons freely. Special mention may be made of Chyavanaprash, Sivananda Tooth Powder and Brahmi Amla Medicated Oil.

A visit to the Sivanandashram has become almost a 'must' to most of the educated and devout people in the present-day society. The moderns, tired of their busy lives in the midst of crises and anxieties, always find great peace and relaxation in the Ashram.

Attracted by Swami Sivananda's love and un-

derstanding of all religions and their saints, a steady stream of foreign visitors flows through the Ashram, some satisfying their curiosity for one or two days and moving on; but many sincere ones travelling from abroad as seekers, who are permitted to remain in the Ashram till they gain proficiency in *Divine Life.*

Would-be visitors, especially those from overseas, are advised to correspond with the Secretary of the Divine Life Society stating the intended date of their arrivals and giving some idea of the purposes of visit, length of stay, etc. All those who wish to come to the Institution as seekers or guests are to correspond with the Secretary and obtain prior permission.

An atmosphere of peace and silence is necessary to benefit from the spiritual vibrations of the holy Ashram. An aspirant should avoid coming with young babies or noisy family members, with radios and gramophones, or such distracting elements. Only then will one be able to recharge the spiritual batteries here and return calm and happy to life in the world, to face it in a better manner, with more strength and wisdom. To benefit from the Ashram life, one should wear simple clothing, do one's own washing, eat uncomplainingly the simple common food and resort to self-help and no fault-finding. Setting aside, for the time being, all idea of homely comfort, one should spend all the free time as a precious opportunity for silence, selfless service, introspection, study, *Japa* or repetition of God's Name, lonely walks in the forest and on the hills and attending all prog-

rammes of the Ashram with interest and care. The daily routine of the *Sivanandashram*, in brief, is:-

4.00 a.m.	The big bell of Sri Vishwanath Mandir awakens all.
4.30 a.m.	Prayer and Meditation in Bhajan Hall followed by Arati at Viswanath Mandir.
5.30 a.m.	Yoga-Asana teaching and training.
7.00 a.m.	Devotional programme at the Samadhi shrine, and teaching of devotional songs and Mantras.
10.00 a.m.	Satsanga with the President.
11.00 a.m.	Lunch.
4.00 p.m.	Lectures on Yoga and Vedanta at the Bhajan Hall.
6.00 p.m.	Supper.
7.30 p.m.	Satsanga at the Bhajan Hall, which lasts for about two hours.

The additional attractions of the Ashram are:-

Gurudev's Kutir: In Sri Gurudev's Kutir, by the side of the Ganga, one can find the reclining chair used by the Saint, the table on which he wrote, the sofa on which he used to sit for *Pada Pujas*, the easy chair and the bed on which he rested, the shoes, clothes, utensils and other articles which he used. A life-size photo on the wall greets the visitors, giving them immediate solace and comfort.

Sivananda Art Studio: It houses within its modest walls previous records of the holy Master's life and work in the shape of innumerable photo-prints, film reels and recorded tapes. Fitted with modern

cameras and projection equipment, the Sivananda Art Studio plays a vital role in audio-visual displays of Yoga techniques.

Sivananda Pillar: It is a neat marble structure on which is inscribed a brief life-sketch of the Master, the essence of his teachings and a gist of the teachings of all religions.

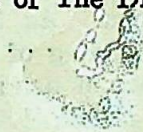
Bhajan Hall: In the Hall, the chanting of the Lord's Name is maintained round the clock, for the welfare of the world and for peace on earth, since 3rd December 1943, at the pious wish of the Master. This chanting is done by the Sadhaks in the Ashram and the visiting guests by turns. The Bhajan Hall also serves as the meeting place for the morning meditation, the afternoon discourses and the night Satsanga, as also, often, Hatha Yoga classes, in the winter and rainy seasons.

THE DIVINE LIFE CREST

The Crest of the Divine Life Society symbolises the synthesis of the four great paths to God-Realisation, viz., Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. As the Society stands primarily for the propounding of the great system of Yoga in all its methods, it has adopted an insignia which is indicative of *practical spiritual life.* The four mottoes in the Crest, viz., *Serve, Love, Meditate, Realise,* represent these four Yogas, respectively.

In the Crest, the two hands that offer a lotus symbolise the dedication of all action as an humble offering to God, which is the way of Karma Yoga, by which attachment to work is severed and duty is performed with devotion. Also, the firm grip of the hand over the lotus symbolises that one who is established in Karma Yoga, in its real sense, has within his grip the Yoga of synthesis, the practice of which is called *"Divine Life".* The waves of the ocean shown in the Crest represent the sublimated emo-

tions of the devotee on the path of Bhakti Yoga whose affections are transfigured in the love of God. The waves of Bhakti surge from the ocean of the devotees' God-loving heart. The petals of the lotus forming the periphery of the Crest represent the path of Raja Yoga by which one gradually transcends all the psychic levels or centres, whose form is akin to that of a lotus. The Chakra or the energy-centre in the middle of the eyebrows is the main operational centre for meditation in Raja Yoga. The rising Sun, with 'Om' in its Centre, represents the dawn of spiritual Wisdom and Realisation of the Atman through the practice of Jnana Yoga. As the system of Raja Yoga combines some aspects of Bhakti and Jnana, the ocean and the rising Sun are shown as enclosed within the lotus.

This is the Integral Symbol of The Divine Life Society.

SOME MEMORABLE DATES

IN SWAMI SIVANANDA'S LIFE AND MISSION

Holy advent on earth ..	8.9.1887
Embraced Sannyasa ..	1.6.1924
Settled on the present Ashram site ..	17.1.1934
Established the Charitable Dispensary	17.1.1934
Founded The Divine Life Trust Society	13.1.1936
"The Divine Life" Magazine commenced	1.9.1938
The Sivananda Publication League established	29.1.1939
The Divine Life Society registered ..	16.4.1939
Bhajan Hall opened ..	2.4.1942
Akhanda (non-stop) Kirtan of Maha-Mantra commenced in Bhajan Hall	3.12.1943
Visvanath Mandir consecrated ..	31.12.1943
The Sivananda Ayurvedic Pharmacy established	6.5.1945
All-World Religions Federation constituted	28.12.1945
All-World Sadhus Federation constituted	19.2.1947
The Yoga-Vedanta Forest Academy established	3.7.1948
The Sivananda Art Studio opened ..	25.2.1949
All-India & Ceylon Tour commenced ..	9.9.1950
Dispensary upgraded as General Hospital	28.12.1950
The Yoga-Vedanta Forest Academy Press established	20.9.1951
World-Parliament of Religions held ..	3-5.4.1953

The Sivananda Eye Hospital established	1.6.1956
The Sivananda Mandir consecrated ..	8.9.1956
The Sivananda Pillar consecrated ..	23.5.1958
The Sivananda Literature Institute established	8.9.1958
The Sivananda Literature Dissemination Committee formed	20.7.1959
Entered Mahasamadhi ..	14.7.1963

MEMBERSHIP OF THE DIVINE LIFE SOCIETY

Anyone devoted to the ideals of truth, non-violence and purity can become a member of the Divine Life Society which is a non-sectarian institution, embodying in its wide perspective the common fundamental principles of all the religions of the world, and of spiritual life in general. The Society accords equal place of honour to all faiths and religious traditions, and its members recognise no distinction or disruptive sentiment on account of each other's different traditional background, or religious affiliation, all which the principles and the philosophy and teachings of the Society do integrate. Through the pages of the various Books and Journals of the Society, what is endeavoured is to reveal the secret of spiritual action, namely that it lies in the Knowledge of the true Self and in the effacement and transcendence of the ego; and to present H.H. Sri Swami Sivananda's profound teachings that each soul is potentially Divine and that everyone's goal is to strive to manifest this Divinity within by controlling the internal and external nature by *'being good and doing good'*. The Society is dedicated to humanitarian, cultural and spiritual service. Anyone with the above ideals is welcome to become a member of the Divine Life Society.

2. The amounts payable by any person for enrolment as Patron, Life-Member or Sympathiser of

the Society are fixed, for the time being, as follows:

Patron	..	Rs. 5000|-
Life-Member	..	Rs. 1000|-
Sympathiser	..	Rs. 500|-

3. Every person intending to be enrolled as a Member of the Society shall pay an admission fee of Rs. 5|- and an annual membership fee of Rs. 5|-, both payable in advance, together with the Form of Membership duly filled in and signed by the applicant.

4. The membership shall be renewed every year, before the end of December of the preceding year, on payment of a similar membership fee, or any other amount that may be fixed from time to time by the Board of Management for the purpose.

N.B.—For purposes of membership, 'year' shall mean the English Calendar year and shall be reckoned from 1st January of the year in which the payment is made, irrespective of the actual date of payment.

5. Members whose connection with the Society has been severed by their resignation or non-payment of dues may renew their membership on payment of a readmission fee of Rs. 5|-, together with the membership fee for the calendar year in which the membership is renewed.

6. A membership card will be issued to all members on enrolment as also on renewal every year.

7. Every member shall also sign a resolve form and report his|her spiritual progress periodically to the Society, for further guidance.

8. Every member shall keep the spiritual diary

and submit the same every month to the Headquarters of the Society for review and instructions.

9. On enrolment, every member will be entitled to a copy of the *'Essence of Yoga'*, or any book of equal importance to Sadhakas. One copy of the spiritual diary form and resolve form, one photograph of Sri Swami Sivananda for meditation and one Tulasi Mala (rosary). Members will be supplied, without additional payment, the official monthly organ of the Society, 'The Divine Life'.

10. All changes of address may kindly be intimated in time so that despatches can be made to the correct address. In case of temporary changes, arrangement with local Post Office for redirection is advisable. Kindly always quote your membership number.

11. Members can enter into free correspondence with the Society for instructions and guidance through post as also stay within the premises of the Headquarters-Ashram with prior permission, for personal and practical instructions. In every correspondence, members are requested to quote their membership number and enclose sufficient postage for reply.

FORM OF ENROLMENT FOR MEMBERSHIP

To,

The General Secretary,
The Divine Life Society,
P.O. Sivanandanagar,
Dt. Tehri-Garhwal, U.P.,
(Himalayas) India.

I pledge myself to lead a pure and virtuous life

devoted to *Ahimsa, Satya* and *Brahmacharya* and persevere to attain the Goal of life, viz., Eternal Bliss and Immortality, by leading a life of self-restraint and discipline.

Kindly enlist me as a member and send me the membership card. I am......years old.

I am sending Rs. 5|- as the annual membership fee for the year......, and Rs. 5|- towards admission fee.

Signature.......................................

Name (In Block Letters)......................

Address.......................................

....

....

Date............

THE MANAGEMENT OF THE DIVINE LIFE SOCIETY

The Management of the Divine Life Society is directed by a Board of Trustees, especially in all matters of finance and property. The Trustees in meeting elect the President, General Secretary, Treasurer and two of the Secretaries of the Society by a majority of votes. These elected officials carry on the regular administration of the Society. There is also provision for the appointment of Assistant Secretaries, whenever necessary. The Vice-President of the Society is elected at its General Body Meeting. The Society has a Head-Accountant to maintain its daily Accounts, a qualified Auditor to perform the annual Audit of its Accounts, and a legal Adviser to assist in its day-to-day activities. All the above-mentioned officials, except the Auditor and the legal Adviser, constitute the Office-bearers of the Society.

The President, as the Chairman of the Trust, has power to nominate any of the Trustees to act for him during his temporary absence from the Headquarters. The Vice-President conducts Meetings etc., in the absence of the President, and also assists him in all the activities of the Society.

The President or the General Secretary has general power of supervision of the work of all the

office-bearers in particular and of the Society in general.

The General Secretary is the Executive Officer and looks after the financial and other aspects of the work of the Society under the direction of the Board of Management to be constituted at the General Body Meeting of the Society.

The Treasurer deals with matters of financial receipts and expenses of the Society and maintains statements of accounts showing the financial state of affairs of the Society, with the assistance of the Head-Accountant.

The Secretary is a custodian of all records, stock and property of the Society and maintains the records of the Agenda and minutes of the various meetings of the Society and of the Board of Management. He has to supervise the departmental workings and to look after the internal management of the Ashram. He organises spiritual conferences and meetings, Sadhana Weeks, periodical celebrations, and the like, on suitable occasions along with such other duties as may be assigned to him by the General Secretary, from time to time.

The Assistant Secretary assists the Secretary and acts for the latter during his absence, temporary or permanent.

(*Note*: The number of Secretaries and Assistant Secretaries can be increased to the requisite extent at any given time, when found absolutely necessary to share and assist in the efficient working and management of the Society.)

The Board of Management which is formed at the General Body Meeting of the Society, will look after the general administration and management of the Society in accordance with the directions received by it from the Board of Trustees in their meetings. The Trustees and Office-bearers necessarily form members of the Board of Management, as long as they continue in their offices.

The Chairman of the Trust is the President of the Society; the Secretary of the Trust, is the General Secretary of the Society; and the Treasurer of the Trust is the Treasurer of the Society.

The day-to-day management of the Society is carried on by the Executive Committee, which consists of the Office-bearers of the Society. Details of work are entrusted by them to sub-committees, which may be constituted whenever necessary.

All resolutions in all Meetings, whether of the Board of Trustees, the General Body or the Board of Management, shall be determined by a majority of votes.

The General Body of the Society which meets at least once in a year, consists of all the Trustees, Office-bearers, patrons, life-members, sympathisers, ordinary members and representatives of the affiliated Branches of the Society.

THE BRANCHES

The Branches of the Divine Life Society are spread over not only India but also other countries in the world. There are Branches of the Society in several important places of the different States of Bharatavarsha, and also abroad, e.g., in Europe, Britain, the Americas, Africa, Australia, Malaysia, Hong Kong, Fiji, etc. There are about three hundred Branches of the Society strewn over the world.

Any member of the Divine Life Society may, on submission of an application, and with the written permission of the Headquarters, start a Branch of the Society at any place specified therein, to carry out the aims and objects of the Society, under the guidance and directions of the Headquarters. Permission to open a Branch will be granted by the Divine Life Society's Headquarters, on fulfilment by the applicants of the following conditions:

1. Submission of a written application, signed by at least three devotees, stating the intention of the opening a Branch for the furtherance of the aims and objects of the Society;
2. Payment of the requisite admission and affiliation fees;
3. Furnishing of the names, designations and addresses of the Office-bearers of the Branch who wish to constitute it;

4. Confirmation of the list of the Office-bearers by the Headquarters;
5. Enrolment of the Office-bearers of the Branch as members of the Headquarters.

Every Branch thus opened will be issued an Affiliation Certificate signed by the President and bearing seal of the Society. The affiliation is renewable every year on payment of the renewal fee.

Every Branch functions as an independent financial unit, though its management is directed by the Headquarters.

Every Branch of the Divine Life Society is governed by the rules and regulations of the Society applicable to its Branches. The details of these rules are to be obtained by correspondence with the General Secretary of the Society.

DIVINE LIFE CONFERENCES

Divine Life Conferences are the need of the hour. H.H. Sri Swami Sivananda Saraswati Maharaj said that a single Divine Life Conference is equivalent to ten Rajasuya Yajnas. They are intended to promote goodwill, harmony and stability in the social order. They are calculated to bring about a spiritual awakening in, and turn the minds and hearts of, men towards Dharma and ideal life, by which mutual understanding, universal brotherhood and peace would be ensured. Now that D.L. Conferences have become an annual feature, it is time a uniform pattern is chalked out, for the successful conduct of future Conferences.

There are a number of vital factors which require careful consideration of the organisers before a Conference is held viz., formation of an able and co-operative Reception Committee, finance, fixing of the venue of the Conference, volunteers, publicity, printing of pamphlets and leaflets, selection of speakers, boarding and lodging of delegates, display of placards, practical aspects of Yoga, cultural programmes, messages from dignitaries, rituals, Nagara Sankirtan, Havan, poor feeding, Subjects Committee meeting, adequate rest intervals, Yoga Museum, Souvenir and, last but not the least, sanction and blessings of the President of the D.L.S. Headquarters.

The holding of a DLC requires infinite patience and perseverance, extreme humility, taciturn resourcefulness, profound tact and understanding, unassuming sweetness of temper and remarkable organising capacity, on the part of the organisers.

Work must be commenced long before the event. The person that wishes to come forward to organise a Conference, must first of all contact, in person, the important and influential citizens of his town and communicate his|her intention of conducting the Conference, explaining to them the lasting benefits that would accrue to the locality in particular and to the country and the world in general, by conducting the Conference. He should then mobilise the support of all sections of the local public and having thus been assured, he would do well to announce it to the President of the DLS Headquarters, and obtain his prior sanction and blessings. Then he can announce his offer in the Subjects Committee meeting of the current Conference, Provincial or All-India, as the case may be. From the moment his offer is accepted, the preliminary work of the (next) Conference must be started.

***Fixing up of President*:** It is very difficult to fix up a worthy person to preside over the Conference with short notice. Such personages must be contacted, in person, if possible, at least six months ahead, if not one year. Always there must be alternatives in the list, so that there might not be disappointment at the end.

The same thing holds good in the case of fixing up of a worthy person to inaugurate the Conference.

It should be borne in mind that excellent lodging and food arrangements and local conveyances must be arranged for such dignitaries.

Publicity: An attractive bulletin, in English and the local vernacular, announcing the proposed Conference and its features and the probable personages that might attend it and the Reception Committee, must then be brought out and circulated widely. Side by side, announcements in the dailies should be made. A list of all the DLS Branches in the Province in particular, and in India in general, should be obtained from the Headquarters and the bulletins sent to all the Branches, well in advance. A second bulletin should subsequently be issued. The co-operation of local periodicals should be enlisted. (In this connection, I would appeal to the DLS Branches abroad also to arrange DL Conferences at their centres adopting the procedures indicated herein.)

Delegates: The question of Delegates is a two-sided one. On one side, it is incumbent upon the organisers to extend great courtesy and comfort to the delegates who come all the way from out of the station, through a well-organised, volunteer corps. The reception, boarding and lodging arrangements should be perfect.

On the other hand, the success of any DLC in all its aspects is mostly dependent upon how the delegates conduct themselves during the Conference. Delegates ought to set an example to the general public in the direction of self-sacrifice, adaptability and humility. The Conference is, as a matter of fact,

a training ground to the delegates. It is a typical place of trial where each DLS Member has an opportunity to examine how far he has really progressed in the spiritual line, according to Gurudev's special teachings. Delegates are expected to be indifferent to personal comforts, honour, respect and nice treatment. They should be prepared to put up with any amount of inconvenience. Every delegate, before starting for the Conference should make up his mind (i) to serve in the Conference in some capacity or other as best as he can, (ii) to adapt himself to any circumstance that might have to be faced, (iii) not to claim any priority for anything and (iv) not to grumble or murmur for slight inconveniences

Venue of the Conference: It is common experience that a big hall of the dimensions of a Cinema Hall is quite inadequate to hold a DLC. DL Members who are inexperienced may erroneously think that it is a Religious Conference and that it would not be largely attended. But their expectations are proved incorrect the moment the Conference is begun. Generally the second day, the crowds swell unimaginably with the result that there is chaos and disturbance to the proceedings. Therefore, it is advisable to conduct the Conference outdoor, where large numbers could be accommodated in emergencies and where mike and loud-speaker arrangements could be very satisfactorily made. A High School or College premises would form the best venue for a Conference. All the speakers and delegates could then be accommodated in the same premises and a common mess would cater to the needs of one and all.

Finance: This is really the crux of the problem. It will be realised that DL Conferences, first and foremost, serve to perpetuate the memory of a God-realised Saint in Gurudeva and then afford us an opportunity to reaffirm our faith in Gurudeva and his glorious and sublime mission for the cause of world-peace, that emanates from the peace of the individual. While, therefore, it should be recognised that it is imperative to make the Conferences an annual feature both at Provincial as well as All-India level, it should also be borne in mind that it should not come as a great burden on a single sponsoring Branch. We should, therefore, devise ways and means of pooling finances without it being a burden to a single Branch. All the Branches in a Province could share the burden, might be in a definite proportion to the number of members of the Branch, of course, with a basic minimum amount irrespective of the number of members of the Branch. A formula like a minimum of Rs. 25|- per Branch or Rs. 5|- per member whichever is more, would perhaps be very reasonable. Of course, all the Branches must make it a point to attend the Conferences in large numbers. It goes without saying that the Branch taking up a Conference would have to bear at least half the burden, if not more. After all, the above formula is one of the suggestive alternatives and each Province will devise its own methods of raising its finances. It is all voluntary subscription and there should be no question of any compulsion.

Reception Committee: A strong and effective Reception Committee must be chosen from among the prominent persons of the locality. There would

be a number of Sub-committees, each entrusted with a definite responsible work. The Sub-committees could be under the following heads:— Reception, Finance, *Seva-dal*, Press, Publicity, Cultural programmes, poor feeding, food, stage and pandal decoration, etc. Although definite responsibilities are fixed on Sub-committees, it is the primary business of the Chief Organiser to be in close touch with all developments and progress and to see that work is carried out as per schedule. The C.O. should be a source of inspiration to one and all S.C. members.

D.L. Flag: It is desirable that a uniform pattern of DL flag be adopted, say with saffron colour and a DL Crest on either side of it.

Badges: Badges for volunteers, delegates, and Reception Committee members could be of a uniform design, say with Gurudev's bust in the centre and the name of the Conference encircling the bust. They could be in different colours to suit different purposes. Lockets also could be made.

Yoga Museum: The planning of the Yoga Museum requires great care and skill. It must be understood that it is intended to acquaint the public with all the techniques of practical Yoga and the various types of Yoga, and in a miniature way the theory of evolution. It leaves an indelible impression, in the minds of the public, of the various systems of Yoga and goads one to immediate application. It could include photos of Bhaktas, Jnanis, Karma Yogins; Charts showing the various processes of Yoga; Twenty Spiritual Instructions; Sadhana Tattwa; paintings of saints of all countries; the Aswattha tree of the

Gita; a Sivananda Stupa containing a brief life-history of Swami Sivananda; Divine Life mottoes, etc.

Cultural Programmes: D.L. Conferences have become very popular due to the novelty of the programmes. It was the wish of Sri Gurudeva that the programmes should be so formulated that they could cater to the physical, mental and spiritual requirements of man. The idea is that since the mind needs variety, it must be fed with something interesting and at the same time centred on the Divine. This could be had by arranging rituals early in the morning, practical Yoga in the forenoon, speeches in the afternoon and cultural items at night.

Souvenir: At the end of the Conference a beautiful Souvenir should be brought out, as Jnana Yajna Prasad. This would contain photos taken during the conduct of the Conference, speeches, messages, mottoes of the DLS and any other attractive features. Swami Sivananda used to say that without a Souvenir a Conference is incomplete.

General: Organisers should not spare any stone unturned to make the Conference a grand success. In this connection, I would add that measures should be taken (i) to avail the services of a Doctor for the benefit of the delegates, and (ii) to look to sanitary arrangements, drinking water and lighting facilities. A special decorated hall could be set apart for conducting Gita Parayana and rituals, and the general meetings conducted in the open *pandal*.

—Sri N.S.V. Row, B.Sc.

PATH TO PERFECTION

The attempt to achieve perfection begins with the consciousness and application of the immediate reality that is presented to the senses. That which is definitely known to be existent in the normal human state of consciousness is the body situated in a world of plurality. The maintenance of the body in harmony and of the proper relation of the body with the external world is the first empirical concern of man. It should be the duty of a seeker of perfection to be careful to see that the body is not out of its balance in any way, at any time. The health of the body is of great importance in one's endeavour to utilise one's power in the quest of truth. External purity and observance of the laws of hygiene are not to be neglected if the body is to be maintained as one's friend and helper. *Saucha* is the basic rule of sound health. This must include the system of partaking of diet of a suitable quality, in a suitable quantity, at a suitable place and suitable time. Mental health and physical health are, generally, interdependent.

The practice of the moral law and ethical conduct will pave the way to the maintenance of a sound mind in a sound body. Passions and disturbing emotions disbalance the system and ruin the health of a person. A mental disturbance means the irrhythmic distribution of the vital energy and the distur-

bance of the nerves. This leads to the illness of the body. A good aspiration towards a non-selfish end is the prerequisite of a good programme of life. The early stages of one's life should be spent in the pursuit of knowledge, service of the teacher, self-control and austerity. At this stage one should not concern oneself with the duty and the business of the world, which are likely to draw one's attention away from the primary duties which one is expected to fulfil at this time. The moral law which includes the canons of truthfulness, love and continence should become the guiding factors in the expression of one's thought, word and deed. Contentment, joy and devotion to the ideal of one's life bring about the health of the mind as well as of the body. One's ideal of life should be that which never perishes in time and is never contradicted by anything else. To know what this ideal is one requires the aid of an able teacher.

When one undergoes the process of education, no other factor in life should interrupt or interfere with this process. The process of education should be such that it includes in a balanced way all the sides and layers of the human nature,—physical, intellectual, moral and spiritual. Physical health, intellectual understanding, moral integrity and spiritual wisdom are what lead to the ultimate perfection. The different intellectual sciences which are taught in the universities of today are a feeble apology for the integral education that is necessary for the attainment of perfection. No education which neglects certain important aspects of human life can be complete and worth its name. A well-adjusted and balanced study

of the essential human nature should constitute real education. After one is well-educated, one must direct one's consciousness and intelligence to the analysis of experience and knowledge of truth. Understanding, willing and feeling are the three faculties in man which have to be taken as the means to the practice of the method of approach to the truth. Some make use of all these faculties in a certain proportion in their march to perfection. Others take to an exclusive method which transforms the other methods into itself, or keep them away as subservient elements.

The method of feeling is faith. Faith in God is the standard way, for some, or reaching perfection. Love of God and service of God through His manifestation as the universe is the principal path. Faith does not question and reason, but accepts the testimony of the teachers and the scriptures in believing that the omnipresent God is the one Reality of the universe. This acceptance of the cosmic presence of a spiritual Being as the supreme Lord of the universe implies an attitude of reverence and love on the part of the devotee towards such Being. The human emotions are not destroyed here but are turned towards God and thus sublimated. God is loved as a father, a mother, a son, a friend, a husband or a master. The world becomes a pointer to God, and worldly love an indication of the presence of God-love. The world is the body of God. Nothing is to be ultimately rejected. Everything is to be loved as a step to God-realisation.

The path of the will is the austere method of determination and decision in regard to the way and

the goal. The will bases itself either on faith or on understanding. Will based on faith is different from will based on understanding, and the two wills constitute two different paths to perfection. The will that is based on faith concentrates itself on the Supreme Being which is accepted as an act of faith. As God is everywhere and the mind of man is characteristic of a behaviour which is contrary to the fullness of God, the mind should be checked and its modifications completely transformed in a higher Being. Contrary modifications are opposed with their contradictories or replaced by others of a more beneficial nature, or the modifications of the mind are fixed on God and given a transcendental touch of the philosopher-stone of the infinitude of experience. Matter is separated from Spirit through contemplation on the essential distinction between the two and on the independence and absoluteness of the Spirit. The power of the will is such that it either completely excludes from consciousness all forms pretending to exist outside the Infinite or absorbs them into the consciousness of the Infinite. Thus the will is a way to perfection.

The path of the understanding is the rational method of investigation of experience. Here the understanding and the will become one and the will becomes another name for the movement of the force of the understanding. The experience of one's finitude implies the existence of the Infinite. The nature of the Infinite is opposed to that of the individual. God is accepted not merely because the scriptures have made mention of Him or because the teachers believe in Him, but because one's own experience and

understanding become self-contradictory in their expressions when the Intelligent Infinite is not accepted, and also because the infinite consciousness comes to be the logical deduction of the inmost experience of the finite individual. The longing for the Infinite and the Perfect is ingrained in the deepest recesses of everyone. The sense of the presence of the Infinite becomes the indicator of, and the guide to, the achievement of perfection.

Contemplation on the idea of the Infinite is the way. The objects of the universe are the phases of consciousness. The existence of the individual is on the same level of reality as that of the other individuals. The subject and the object are related to each other as complements, and one is not superior or inferior to the other in the degree of the manifestation of Reality. Contemplation should therefore take the form of an assertion of the conscious Reality of the universe as a whole. Here the universe ceases to be a material presentation but discloses its true nature of consciousness. The knower and the known sink into a Reality larger than what they reveal at present. The individual becomes the specimen of what is systematically going on in the cosmos, and the one purpose of contemplation and meditation is to attune the individual's processes to the cosmic process.

This attainment does not consist in any action of the body, but in an attitude of the mind. It is the intense affirmation in consciousness of the supreme validity of the indivisibility of the truth of the universe. This conscious affirmation of absoluteness

should be continued until its actual realisation. The practice should be continuous and should be atttended with an intense devotion to the ideal, based on clear perception and understanding. The prolonged meditation on the Absolute, in this way, leads to perfection.

The necessary implications of the processes of meditation described above are absence of hatred, cultivation of universal love, freedom from attachment, peace of mind, self-control, turning away from desires, fortitude and a deep sense of service,—all based on correct understanding and introspection. The nature of the way is determined by the nature of the destination to be reached. The end very much influences the nature of the means. The end is the evolution of the means; the means is a relative representation of the end. The characteristics of the end are reflected in those of the means, and by this standard one can judge the genuineness and correctness of the means. The end is the consummation of the process or the means, and the means is an indication of the characteristics of the end. The Infinite is reflected in every individual, and hence no action on the part of the individual can afford to be completely isolated from the universal processes going on within the Infinite. The path to perfection is the recognition, by degrees, of the presence of the Infinite in every moment of the individualised processes of the universe.

HOW TO BE SUCCESSFUL IN SPIRITUAL LIFE?

The spiritual seeker cannot hope to succeed easily on the Path, because the hurdles on it do not become apparent in the initial stages. Though, due to a sudden enthusiasm risen as a consequence of a maturity of some good actions of the past, one may feel some confidence that the right path has been chosen, difficulties make appearance on the way, all which have to be tackled with efficiency. Some of the problems of the spiritual aspirant are as follows:

Where to sit and start the practice? Whom to consult on intricate questions and subtle difficulties? What books to read as a help in Sadhana? What relation is to be there between the spiritual aspiration and the urge for creature comforts? What is to be done when one falls ill, without depending on others too much? What are the stages of Sadhana through which one has to pass? How to know that one is in a particular stage? How is one to be aware whether there is progression or retrogression in Sadhana? What are the possible temptations of which one has to be careful? And, above all, what is the ultimate aim of Sadhana?

Besides these, the mind of an aspirant may be harassed by the obsession that some tangible result has been achieved, though nothing really has been acquired as a spiritual gain. Spiritual aspirants can-

not easily find a proper Guru. They are likely to be led along the wrong path and get caught in undesirable circles. As the really great persons do not, generally, announce themselves in public, it is hard to recognise them, or even know their existence. Even supposing one comes across a great Saint, it is not easy to be benefited by them, for saints, though they are compassionate beings, are also difficult persons to deal with. One may stay with them persistently for months, or even for some years, and apparently gain nothing. The aspirant gets disgusted. Because, he has not the patience to wait for the time to mature and for circumstances to be favourable. Impatience, which prevents one from waiting for long, and arrogance, which makes one feel that the saint perhaps knows nothing, concupiscence which impels one in the direction of sense-gratification even in the midst of struggle on the path, egoism which drives one towards name, fame and recognition, greed which goes after wealth, status and power, indolence which presses one into a lethargic condition of torpidity of mind, are some of the serious obstacles in the fulfilment of one's spiritual aim. Self-conceit may lead one to think that he or she knows everything and nothing more is to be learnt. And, on the other hand, the aspirant may be side-tracked into the vain pursuit of mere scriptural knowledge and literary acumen. All these are again obstacles, which one has to overcome. Spiritual institutions are not going to pour knowledge into the brain, the moment one steps into their premises. They are fields of training and can yield a rich harvest only if germinable seeds are sown in them. Entry into a spiritual institution should be

accompanied with humility of conduct and an aspiring attitude. All pre-suppositions and prejudices are to be cast aside before the spiritual teacher is approached. For him who knows things already, there is no need to learn more. Wisdom begins when one realises one's limitations in the world of mortal things, and the more one recognises one's smallness in the world, the vaster one grows in the realm of the Spirit. Every gain in the region of Truth involves a loss in the eyes of the senses and ego. The spiritual aspirant, therefore, has to be intensely vigilant and cannot afford to be asleep at any time in life. Sincerity, tenacity and fixity are the watch-words of the seeker of Truth.

LAY-DISCIPLES' DUTIES TOWARDS THE MISSION

(Sri Swami Chidananda)

An illumined sage and a holy Guru in India has a large following of earnest disciples and devotees. If the Guru belongs to the Sannyasa or the monastic order, then some of his disciples are themselves monks, having been ordained by him and very many, by far the greater majority, are laymen, either householders, Brahmacharins or Vanaprasthas. When the Guru passes, this spiritual fraternity of *Gurubhais* seek to keep alive the spirit of the Master, propagate his message, further his mission and hold aloft his great ideals in their own lives. In the task, the monastic and the lay-disciples, the Sannyasins and the householders, form a dual unit sustaining each other upon two levels and each contributing to this solemn and sacred *Guru-Seva* in the manner suited to their pattern of life and peculiar genius. They are interdependent and mutually indispensable each to the other and together, jointly, they are indispensable to the Master's mission and its furtherance as a whole. They are twin wheels to the chariot of his gospel and his mission. They are twin wings that keep aloft the flight of his idealism into the firmament of unrolling time.

The monks do the exact task the Master himself

did. They teach, preach, guide, initiate and spiritually help and minister unto all. They perpetuate, as it were, the very personality of the Guru in and through the dynamism of their own life and work. The lay-disciples in their turn do exactly what they did unto the Master during his time. They sustain, nourish and develop the material aspects of his mission. For, they perceive in the monastic group created by the Guru a larger and more expanded form of the living Guru himself. Thus, idealism and realistic factors harmoniously combine to make the mission enduring and the Guru's spirit immortal. The one supplies the fuel while the other provides the fire. Thus is the blaze kept alive and the light that was the *Sat-Guru* radiates bright.

APPENDICES

APPENDIX I

SIVANANDASHRAM PRAYER

Om Om Om

Jaya Ganesa Jaya Ganesa Jaya Ganesa Pahi Mam
Sri Ganesa Sri Ganesa Sri Ganesa Raksha Mam

Saravanabhava Saravanabhava Saravanabhava
Pahi Mam
Kartikeya Kartikeya Kartikeya Raksha Mam

Jaya Saraswati Jaya Saraswati Jaya Saraswati
Pahi Mam
Sri Saraswati Sri Saraswati Sri Saraswati
Raksha Mam

Jaya Guru Siva Guru Hari Guru Ram
Jagad Guru Param Guru Sat Guru Shyam

Adi Guru Advaita Guru Ananta Guru Om
Chidguru Chidghana Guru Chinmaya Guru Om

Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna
Hare Hare

Namah Sivaya Namah Sivaya Namah Sivaya
Namah Sivaya Namah Sivaya Namah Sivaya

Anjaneya Anjaneya Anjaneya Pahi Mam
Hanumanta Hanumanta Hanumanta Raksha Mam

Dattatreya Dattatreya Dattatreya Pahi Mam
Dattaguru Dattaguru Dattaguru Raksha Mam

Sivananda Sivananda Sivananda Pahi Mam
Sivananda Sivananda Sivananda Raksha Mam

Ganga Rani Ganga Rani Ganga Rani Pahi Mam
Bhagirathi Bhagirathi Bhagirathi Raksha Mam

Om Sakti Om Sakti Om Sakti Pahi Mam
Brahma Sakti Vishnu Sakti Siva Sakti
Raksha Mam

Adi Sakti Maha Sakti Para Sakti Pahi Mam
Iccha Sakti Kriya Sakti Jnana Sakti Raksha Mam

Rajarajeswari Rajarajeswari Rajarajeswari
Pahi Mam
Tripurasundari Tripurasundari Tripurasundari
Raksha Mam

Om Tat Sat Om Tat Sat Om Tat Sat Om
Om Santi Om Santi Om Santi Om.

UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love,
Salutations and prostrations unto Thee.
Thou art Satchidananda.
Thou art Omnipresent, Omnipotent, Omniscient;
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength,
To resist temptation and to control the mind.
Free us from egoism, lust, greed and hatred.
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.

Let us ever remember Thee.
Let us ever sing Thy Glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

—*H.H. Swami Sivananda*

TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

(H.H. Sri Swami Sivananda)

These twenty instructions contain the very essence of all Yoga Sadhana. Karma, Bhakti, Jnana and Yoga will all come to one who follows them whole-heartedly. They are the Keys to quick development and culture of the physical, mental, moral and spiritual self of man.

1. BRAHMAMUHURTA

Get up at 4 a.m. daily. This is Brahmamuhurta, which is extremely favourable for Sadhana. Do all your morning spiritual Sadhana during this period, from 4 a.m. to 6.30 or 7 a.m. Such Sadhana gives quick and maximum progress.

2. ASANA

Sit in Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing east or north. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for Brahmacharya and health. Take light physical exercise such as walking, etc., regularly. Do 20 rounds of easy, comfortable Pranayama.

3. JAPA

Repeat any Mantra such as pure *Om* or *Om Namo Narayanaya, Om Namah Sivaya, Om Namo Bhagavate Vasudevaya, Om Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om,* or *Gayatri* according to your taste or inclination from 108 times to 21,600 times daily (200 Malas 108 times is 21,600). Devotees of Christ may repeat the name *Jesus* or *Hail Mary,* Mother of Jesus. Parsis, Sikhs and Mohammedans may select a name or Mantra from the Zend Avesta, Granth Sahib or Koran respectively.

4. DIETETIC DISCIPLINE

Take Sattvic food. Give up chillies, tamarind, garlic, onions, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best, for a fortnight once or twice in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a week or a fortnight. You must be able to live on rice, *dal* and bread without any pickle. Do not ask for extra salt for *dal* and sugar for tea, coffee or milk. People taking non-vegetarian diet should try their best to gradually give up flesh-eating as completely as possible. They will be immensely benefited.

5. MEDITATION ROOM

Have a separate meditation room under lock and key. If this is not possible then a corner of the room

should be set apart with a small cloth screen or curtain drawn across.

6. SWADHYAYA

Study systematically the Gita, Ramayana, Bhagavatam, Vishnu Sahasranam, Lalita Sahasranam, Adityahridaya, Upanishads, Yoga Vasishtha, Bible, Imitation of Christ, Koran, Zend Avesta, the Gathas, Tripitaka and other religious books from half an hour to one hour daily, and have Suddha Vichara (pure thoughts).

7. ELEVATE THE MIND

Get by heart some prayer Slokas, Stotras and repeat them as soon as you sit on the Asana before starting Japa or meditation. This will elevate the mind quickly.

8. BRAHMACHARYA

Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation (Vibhuti). Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence. This instruction is not for bachelors only. Householders also must follow this, as far as possible. They must be extremely moderate in their marital connections with their wives.

9. CHARITY

Do charity regularly every month or even daily according to your means. Never fail in this item. If

necessary forego some personal wants but keep up this charity regularly.

10. HAVE SATSANGA

Give up bad company, smoking, meat and alcoholic liquors entirely. Have constant Satsanga. Do not develop any evil habits. Deliberately exert to develop positive virtuous qualities.

11. FAST

Fast on Ekadasi or live on milk and fruits only. Christians must fast on alternate Sundays, Muslims on alternate Fridays, and Parsis on a suitable day every fortnight.

12. JAPA MALA

Have a Japa Mala (rosary) around your neck or in your pocket or underneath your pillow at night. This will remind you of God. Twirl the beads now and then or whenever you have some leisure.

13. OBSERVE MOWNA

Observe Mowna (vow of silence) for a couple of hours daily. Do not make gestures and inarticulate noises during the period of silence.

14. DISCIPLINE OF SPEECH

Speak the truth at any cost. Speak little. Speak sweetly. Always utter encouraging words. Never condemn, criticise or discourage. Do not raise your voice and shout at little children or subordinates.

15. BE CONTENT

Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Be mentally detached. Live simply and develop high thinking. Think of those who do not possess even one-tenth of what you have. Share what you have with others.

16. PRACTISE LOVE

Never hurt anybody—Ahimsa Paramo Dharmah (Non-injury is the highest virtue). Control anger through love, forgiveness (Kshama) and compassion (Daya).

17. BE SELF-RELIANT

Do not depend upon servants. Self-reliance is the highest of all virtues.

18. HAVE SELF-ANALYSIS

Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis). Keep a daily spiritual diary and self-correction register as Benjamin Franklin did. Maintain daily routine and resolve-form.

19. DO YOUR DUTY

Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).

Think of God as soon as you wake up and just before you go to sleep, and at all other times whether engaged in any work or not. Repeat His Name always.

This is the essence of all spiritual Sadhana. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give any leniency to the mind.

THE MAHAMRITYUNJAYA MANTRA

ॐ त्र्यंबकं यजामहे सुगन्धि पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ।।

Om tryambakam yajaamahe sugandhim pushti-vardhanam;
Urvaarukamiva bandhanaanmrityormuksheeya maamritaat.

Meaning: We adore the Three-eyed One (Lord Siva), Who is fragrant (with renown) and Who nourishes all beings (in the Universe); may He liberate me from death, for the sake of Immortality, even as the cucumber is severed from bondage (with its creeper).

Benefits: The Mahamrityunjaya Mantra is a great mystical hymn of the Veda, which is recited for the purpose of averting calamities of every kind and ensuring health and longevity. Devotees chant this Mantra to avoid accidents of all kinds. But, besides this, it has also a great curative effect. The glory

of Sage Markandeya is sung in the Puranas as one who conquered even death by the continued Japa of this Mantra. The Mahamrityunjaya is also a Moksha-Mantra, which bestows Immortality on the devotee. It is the great Mantra of Lord Siva, which bestows on the votary long life, peace, prosperity and Immortality.

The vision of Lord Siva which the devotee should maintain during Japa of this Mantra should be either his Cosmic Form as described in the Sata-Rudriya Mantras of the Veda, or, for example, in the Sauptika Parva of the Mahabharata. Or, one can conceive of Lord Siva as a Person wielding His Trident, etc., as He is usually portrayed. Regular meditation on the form of the Lord, coupled with the recitation of this Mantra brings to the devotee adamantine strength and invincibility in the world. When the Mantra is pronounced correctly with *Bhava* or feeling, it showers on one all abundance.

PRAYER FOR WORLD-PEACE

ॐ स्वस्ति प्रजाभ्यः परिपालयन्तां
न्याय्येन मार्गेण महीं महीशाः ।
गोब्राह्मणेभ्यः शुभमस्तु नित्यं
लोकाः समस्ताः सुखिनो भवन्तु ॥१॥

काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी ।
देशोऽयं क्षोभरहितः सज्जनाः सन्तु निर्भयाः ॥२॥

अशुभानि निराचष्टे तनोति शुभसन्ततिम् ।
स्मृतिमात्रेण यत् पुंसां ब्रह्म तन्मङ्गलं परम् ॥३॥

अतिकल्याणरूपत्वान्नित्यकल्याणसंश्रयात् ।
स्मर्तृणां वरदत्वाच्च ब्रह्मतन्मङ्गलं विदुः ॥४॥

ॐ कारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा ।
कण्ठं भित्वा विनिर्यातौ तस्मान्माङ्गलिकावुभौ ॥५॥

ॐ अथ ॐ अथ ॐ अथ ॐ ॥६॥

मङ्गलं अस्मद्गुरूणाम् ॥७॥

मङ्गलं मेऽस्तु ॥८॥

सर्वेषां मङ्गलं भवतु ॥९॥

शिवमस्तु सर्वजगतां परहितनिरता भवन्तु भूतगणाः ।
दोषाः प्रयान्तु शान्तिं सर्वत्र सुखी भवतु लोकः ॥१०॥

सर्वेषां स्वस्ति भवतु ।
सर्वेषां शान्तिर्भवतु ।
सर्वेषां पूर्णं भवतु ।
सर्वेषां मङ्गलं भवतु ॥११॥

सर्वे भवन्तु सुखिनः
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद्दुःखभाग्भवेत् ॥१२॥

असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ॥१३॥

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥१४॥

ॐ शान्तिः शान्तिः शान्तिः ॥

ARATI

Jaya Jaya Arati Vighna Vinayaka,
Vighna Vinayaka, Shri Ganesha:
Jaya Jaya Arati Subrahmanya,
Subrahmanya, Kartikeya:
Jaya Jaya Arati Venu Gopala,
Venu Gopala, Venulola,
Papa Vidura, Navanita Chora,
Jaya Jaya Arati Venkataramana:
Venkataramana, Sankataharana,
Sita Rama, Radhe Shyama:
Jaya Jaya Arati Gauri Manohara,
Gauri Manohara, Bhavani Shankara:
Samba Sadashiva, Uma-Maheshvara,
Jaya Jaya Arati, Raja Rajeshvari:
Raja Rajeshvari, Tripurasundari,
Maha-Lakshmi, Maha Saraswati,
Maha-Kali, Maha-Shakti,
Jaya Jaya Arati, Anjaneya:
Anjaneya, Hanumanta,
Jaya Jaya Arati Dattatreya,
Dattatreya Trimurti-Avatara,
Jaya Jaya Arati, Sadguru-Natha.
Sadguru-Natha, Sivananda
Jaya Jaya Arati, Venu Gopala.

APPENDIX II

COMPLETE WORKS OF SWAMI SIVANANDA

1. METAPHYSICS

Principal Upanishads, I and II
Chhandogya Upanishad
Brihadaranyaka Upanishad
Essence of Principal Upanishads
Upanishad Drama
Dialogues from the Upanishads
Ten Upanishads
Upanishad for Busy People
Brahma Sutras, I and II
Philosophy and Meditation on Om
Srimad Bhagavad Gita
Ethics of the Bhagavad Gita
Essence of the Gita
Gita for the Blind
Gita Meditations
Sarvagita Sara
Jivanmukta Gita
Moksha Gita
Vedanta in Daily Life
Practice of Vedanta
Essence of Vedanta
First Lessons in Vedanta
Jnana Yoga
Philosophy of Dreams
Sadhana Chatushtaya
Yoga-Vedanta Dictionary

II. YOGA

Raja Yoga
Practice of Yoga
Practical Lessons in Yoga
Samadhi Yoga
Dhyana Yoga
Concentration and Meditation
Triple Yoga
Yoga Maharnava
Yoga Samhita
Yoga Teachings
Yoga in Daily Life
Easy Steps to Yoga
Essence of Yoga
Yoga for the Modern Man
Yoga and Realisation
Yoga for the West
Conversations on Yoga
Yoga, Questions and Answers
Yoga-Vedanta Sutras, I and II
Yoga of Synthesis
Hatha Yoga
Kundalini Yoga
Tantra, Nada and Kriya Yoga
Swara Yoga
Yoga Asanas
Yogic Home Exercises
Science of Pranayama
Radiant Health Through Yoga
Yogic and Vedantic Sadhana
Sadhana
Yoga Kundalini Upanishad
Necessity for Sannyasa

Spiritual Experiences
Practice of Bhakti Yoga
Essence of Bhakti Yoga
Sankirtan Yoga
Japa Yoga
Narada Bhakti Sutras
Yoga Sastra of Siva
Practice of Karma Yoga
How to Get Vairagya
Ananda Gita
Amrita Gita
Correspondence Courses in Yoga
Yoga Way to Peace

III. RELIGION

World Parliament of Religions
Unity of Religions
World Religions
All About Hinduism
Hindu Fasts and Festivals
Gems of Prayers
World Peace
God Exists
Gospel of Divine Life
Lord Krishna, His Leelas and Teachings
Lord Siva and His Worship
Lord Shanmukha and His Worship
Essence of Ramayana
Ananda Lahari
Devi Mahatmya
Mother Ganges
Pocket Prayer Book
Stotra Pancha Ratna

Stotra Chintamani
Stotra Ratnamala
Pilgrimage to Badri and Kailas
Life and Teachings of Lord Jesus
Hindu Gods and Goddesses
Satsanga and Svadhyaya
Idol Worship
Guru Tattwa
Lord Krishna

IV WESTERN PHILOSOPHY

Essays on Philosophy
Studies in Western Philosophy

V. PSYCHOLOGY

Mind, Its Mysteries and Control
Conquest of Mind
Thought-Power

VI. ESCHATOLOGY

What Becomes of the Soul After Death

VII. FINE ARTS

Music As Yoga
Inspiring Songs

VIII. ETHICS

Ethical Teachings
Sivananda Smriti
How to Cultivate Virtues & Eradicate Vices
Conquest of Anger
Practice of Brahmacharya
Conquest of Fear

Advice to Women
Stree Dharma
Universal Moral Lessons
Moral and Spiritual Regeneration

IX. EDUCATION

Religious Education
Sure Ways for Success in Life and God-realisation
Students' Success in Life
Divine Life for Children
Children's Divine Treasure
Education for Perfection
True Education

X HEALTH

Practice of Ayurveda
Home Remedies
Practical Household Remedies
Bazaar Drugs
Practice of Nature Cure
Health and Long Life
Health and Happiness
Tuberculosis
Health and Diet
Health and Hygiene
How to Live 100 Years
Home Physician
Massage
How to Get Sound Sleep
Home Nursing
First Aid
Family Doctor

XI. SAYINGS

Jnana Ganga

Himalaya Jyoti
Ambrosia

XII. POEMS

Peace and Perfection
Waves of Bliss
Light Divine
Wisdom Sparks
Wisdom in Humour
Vedanta Jyoti
Secret of Self-realisation
In the Hours of Communion
Science of Reality
Joy-Bliss-Immortality
Vairagya Mala
Philosophy and Yoga
Jnana Jyoti
How to Become Rich
Adhyatma Yoga
Steps to Self-realisation
Temples in India
Ashrams and Saints
Beauties of Ramayana
Sangita Leela Yoga
Sangeeta Bhagavata
Shraddhanjali
Pushpanjali
Maha Yoga

XIII. EPISTLES

Inspiring Letters, I to XIII
Guiding Lights, I and II

Sivananda Vani
Sivananda Upanishads
Spiritual Awakener
Guide to God-realisation
Light on Yoga Sadhana
Letters That Transform
Epistles of Sivananda
Sivananda's Letters to Gajanan
Siva's Letters to Paramananda

XIV. AUTOBIOGRAPHY

Siva Gita
Autobiography of Swami Sivananda
Story of My Tour

XV. BIOGRAPHY

Lives of Saints, I and II
Saints and Sages
Sixty-six Nayanar Saints
Great Men and Women

XVI. STORIES AND DRAMAS

Stories from Yogavasishtha
Stories from Mahabharata
Philosophical Stories
Spiritual Stories
Illuminating Stories
Divine Stories
Parables of Sivananda
Ramayana Drama
Brahmacharya Drama
Divine Life Drama
Inspiring Stories

Brahma Vidya Vilas

Radha's Prem
Saint Alavandar
Siva Leelas

XVII. MESSAGES

Inspiring Messages
Illuminating Messages, I and II
Telegraphic Messages
Message to Mankind

XVIII. LECTURES AND DIALOGUES

Satsanga Bhavan Lectures
Lectures on Yoga-Vedanta
Sivananda's Lectures: All-India Tour
Doon Lectures
Radio Talks
Day-to-Day Volumes 1 to 32
Inspiring Talks of Gurudev Sivananda

XIX. ESSAYS

Bliss Divine
Self-realisation
God-realisation

XX. ANTHOLOGY

Siva's Treasure
Practical Guide for Students of Yoga
Daily Meditations
Daily Readings
Siva's Teachings, A to Z
So Says Sivananda

Divine Treasure
Pearls on the Shore of Wisdom
The Gateway to Bliss
Guru and Disciple
Guru Bhakti Yoga
Sivanandaism
How to Become a Yogi
Immortal Teachings
Sivananda's Elixir
Know Thyself
Philosophy of Life

For Catalogue of Available Books and details of discount, etc., please write to:

The Sivananda Publication League,
P.O. Sivanandanagar,
Dt. Tehri-Garhwal, U.P., Himalayas, India.

PERIODICALS PUBLISHED BY THE BRANCHES

The following Branches of the Society are publishing the periodicals mentioned against their names:

Bombay: Siva Jyoti (Eng., monthly)

Delhi: Life Divine (Eng., monthly)

Kirkee (Poona): The Awakener (Eng., quarterly)

Tasker Town (Bangalore): (1) Divya Jivan (Kannada, monthly); (2) The Divine Life (Eng., monthly)

Bhadravati (Mysore State): Divya Darshan (Kannada, monthly)

Rourkela (Orissa): The Divine Spark (Eng., quarterly)

Viruagar (Gujerat): Divya Jivan (Gujerati, monthly).

Rajahmundry (A.P.): Divya Jivanamu (Telugu, monthly)

Durban (South Africa): Path to God-realisation (Eng., bi-monthly)

Johannesburg (South Africa): Illumination (Eng., monthly)

Colombo (Ceylon): The Yoga Way of Life (Eng. and Tamil, monthly)

Montevideo (South America): Yoga (Spanish, monthly)

Aalst (Belgium): Sivananda Jyoti (French, monthly)

SIVANANDA'S RENOWNED HIMALAYAN AYURVEDIC PRODUCTS

SIVANANDA TOOTH POWDER: Good for strengthening the teeth and gums. Prevents infections of the teeth and preserves them intact. Used by millions all over the world.

CHYAVANAPRASH (With Ashtavarg): Develops memory and strength. Good for digestion and gives abundant energy. Relieves Cold, Cough and Asthma. A valuable all-round herbal tonic for young and old alike.

BRAHMI-AMLA MEDICATED OIL: An excellent

Himalayan herbal medicated oil. Ensures healthy hair and prevents its fall. Tones up the nervous system; cools the brain and eyes.

PURE SHILAJIT: A reputed recipe for anaemia, wind-humour, physical debility and impurity of blood. A good tonic for adults.

VASANTA KUSUMAKAR (With Pearls, Musk and Gold): A renowned nervine tonic and restorative indicated in general debility; to tone up the liver and heart; steps up stamina and maintains good health. Effective in diabetes also: (Five Grams for a course of 20 days).

CHANDRAPRABHA: A sovereign remedy for liver, piles, and kidneys; also an excellent tonic.

MAHA YOGARAJ GUGULU: An excellent remedy for all kinds of wind-humour (Vayu-Vikara) like lumbago, joint-pains and bone-pains, etc.

PAMANTAK (For external use only): This is an unfailing sovereign remedy for eczema, ringworm and skin diseases.

BRAHMACHARYA SUDHA: Best remedy for general debility. Remarkably effective in keeping continence.

KSHUDHA VARDHAK: Aids digestion, removes bad wind, improves appetite, etc.

KUTAJ YOGA: For diarrhoea, dysentery, gripping and twisting pains of intestines, loose motions and other chronic ailments of the stomach.

AROGYADA: An effective remedy for muscular sprain, headache, joint pains, cold, chills, flu-fever and similar infections.

B.M.K. TRICHOORNA: A reliable herbal remedy for cold, cough and chills, etc.

MAHA NARAYANA TAILA (For external use only): An excellent remedy indicated in joint-pains, back-aches, lumbago, nervous debility and all kinds of painful complaints.

VRANA LEPAN (Pada-Rakshak) (For external use only): Indicated in foot-fissures, painful cracks and slit in soles and boils and pimples, etc.

MADHUMEHA NIVARAK: Effective remedy for all types of diabetes. Eradicates the distressing symptoms of the dire disease.

BRAHMI BOOTI: Cools the brain, develops memory and improves eyesight.

DASHAMOOLARISHTA (With Musk and Ashtavarga): Excellent in gastric and kidney troubles and a good general tonic particularly for the nursing mothers.

ASHOKARISHTA: For almost all kinds of troubles of women. A genuine tonic for the complaints of ladies.

ARJUNARISHTA (PARTHADI): An effective tonic for good functioning of heart and lungs.

BALAJIVANAMRITA: Ensures a disease-free healthy growth of children.

TRIPHALA POWDER: Good for blood purification and eyesight. Prevents constipation.

NETRA-JYOTI SURMA: A highly efficacious specific for eye-troubles. Imparts brilliance to the eyes.

MAHA ELADIVATEE: For cough and breathing troubles. Especially useful in sore-throat, cold, catarrh and hoarseness of voice.

DISTRIBUTORS AT:

ANDHRA: M|s Putta Rangaiah Chetty Sons, Sri Kodanda Ramaswamy Temple Street, Cuddapah-1, (Andra Pradesh)

BOMBAY: M|s Venkateswara Stores, Next to P.O., Bhandarkar Road, Matunga, Bombay-19.

MADRAS: M|s Sivananda Nilayam, No. 70 P.P. Road, Vyasarayapuram, Madurai-1, (S. India).

MYSORE: M|s Mizar Annappa Anantha Pai & Sons, Port Road, Bunder, Mangalore-1.

NEW DELHI: M|s Bhatia Bros., 47|19 Rajendranagar, (Pusa Road), New Delhi-5.

ORISSA: M|s Balaji Stores, Choudhary Bazar, Municipality Road, Cuttack-1.

Manufactured by:

The Sivananda Ayurvedic Pharmaceutical Works,

(DIVISION OF THE DIVINE LIFE SOCIETY)

P.O. Sivanandanagar, Dt. Tehri-Garhwal, U.P., India.